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NO. 1.

PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

"Without God"—"God is not in all his thoughts"—"No God,"—*or*, "God over all"—"God with us"—"God all in all;"—in nature estranged from God, or turned through grace to God again;—so is every man in character, state, object and destiny, according as he has, or has not, received in faith the gospel of God. This is the law—the *rule of operation*—of the gospel. And it is an effectual law. The gospel cannot deny itself. The effect wanting, then has not the gospel been received in faith, to work its effect after its law.

To cause this effect,—to teach man the knowledge of God, so that he may "glorify him as God and be thankful,"—may render to God the homage, praise and service due to him as the only God our Maker and the Giver of all good,—is the grand *intent* of the gospel. For this it was planned, wrought out, and to be preached among all nations; for this "the word goeth forth," and "shall not return void,"—"to give the light of the knowledge of the glory of God in the face of Jesus Christ;" so that all who "with open face behold the glory of the Lord," may be "changed into the same image, from glory to glory, as by the Spirit of the Lord." It was "in his own image" God created man; "in the image of God created he him." And so long as he bore his image, he lived before him, rejoicing in his presence and hearkening to the voice of the Lord God. This likeness to God, marred and bedimmed by the fall, the gospel comes to restore to man; that he may be "renewed in knowledge after the image of him who created him," and, being renewed, may again "have confidence towards God," may again come before him and abide in his presence, and "whatsoever he asks, may receive of him, keeping his commandments and doing those things that are pleasing in his sight."

With this object in view and these effective means to compass it, it would have been passing strange if the *agents* chosen to promulgate the gospel were not of such as had themselves obeyed it; if the "author and finisher" of the plan had not provided that they and they only should be its servitors who should drink of it into "one and the self-same spirit." To have committed the work to beings still alienated from God, "not liking to retain God in their knowledge," *godless* men, would have been fatal to the symmetry of the plan, *fretting* and *clogging* to its entire movement, and perilous to its oneness of effect; and would have derogated from his perfectness of counsel and wisdom with whom "wisdom was brought up." The processes of the work, from first to last, must be consentient one with another and with their designed results. "All the

body, by joints and bands having nourishment administered and knit together, must increase with the increase of God." *Spiritually*, "they which minister about holy things, must live of the things of the temple; and they which wait at the altar, must be partakers with the altar."

So God has done. The work of saving men by making known to them the gospel of Jesus Christ, is committed to the church of Christ, to the "company of believers" in Christ, men to whom Christ has "showed the Father," who have "received of his Spirit," and who "cannot but testify the things which they have seen and heard;" men who, once without God, "going astray," are "now returned unto the shepherd and bishop of their souls;" and with whose new spiritual nature it is *spontaneous* to think and speak of God, to look to him, to pray to and praise and glorify him, as it was with their earthly nature to turn from him.

With this designation of the agency appropriate and appointed to be depository and conveyancer of the gospel, is another divine appointment which well accords. God has inwoven throughout his plan of gospel-dispensation a *necessity* to know and honor him, a necessity that *must* be recognized and felt. Whoever puts his hand to the work of restoring a fellow-man to the knowledge and love of God through the gospel of his dear Son, is made to understand and know in his first right effort, that he must begin and end with God, that his "sufficiency is of God;" that without God as object, rule, motive and help, he can do nothing; that he must draw nigh to God, enter into his counsels, be strengthened with his strength, must *walk* with God; God must be to *him* and *in* him as he would have Him be to his fellow-man whom he seeks to save. Whatever work of man he may do godlessly, he cannot work "a work of God" apart from God.

Yet this law of necessity is to the obedient a law of liberty. The willing and the obedient are one, in one spirit. Whoever fails of *willing* obedience, fails in like measure of fitness for his work. And perfect obedience is perfect freedom.

Such is the inherent nature of the gospel,—its structure, its mode of action and its results;—and as such would it unfailingly develope itself in its successful operation, were it left to work out separate and silent its hidden glory. It is an *effective* manifestation of the Godhead. It is an *actual* reënthronement of the Supreme and Only God. "The heavens declare the glory of God, and the firmament sheweth his handy work." "His eternal power and Godhead are clearly seen," being "understood by the things that are made;" so that ungodly men "are without excuse;" while "they become vain in their imaginations, and their foolish heart is darkened." But in the gospel God writes his law *in the heart*, and graves it as with the point of a diamond. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah I will put my laws into their minds, and write them *in their hearts*; and I will be to them a God and they shall be to me a people,"—"and all *shall know* me."

But God has done more than to devise the plan, more than to create fitness, and necessity, and spontaneous choice:—he has superadded counsel, invitation, requirement. He has provided against the weakness, the perverseness of man's heart. Knowing what is in man, how full of vain thoughts, how prone to self-flattery and presumption, how eager "to walk in the light of his own fire," and how ready "to burn incense to his own drag,"—"not *calling upon the Lord*,"—it has pleased God, *in express terms*, to declare his presence and working in the propagation of the gospel;—He will not give his glory unto another;—and he

demands of the agents employed by him to recognize *as expressly* their dependence on him. "The Lord has spoken, and he will do it ; yet for this he *will be inquired of* by the house of Israel, to do it for them." And as in every one who "believeth with the heart unto righteousness," it is not only seemly and natural, but there is moreover superadded the sanction of a divine requirement, that "with the mouth confession be made unto salvation;" in like manner, in conveying the word of this salvation to others, it is a condition to success that, in regard to our dependence on God and union with him, belief and confession, the spirit and the body, the living soul and its outward manifestation of life, be joined together. Not only must we believe in our heart God's sufficiency and man's necessity, but we must also make confession of the same with our mouth, and "give glory to God." We must "pray, lifting up holy hands."

So Jesus prayed. It is written of him, "the apostle and high priest of our profession," that "rising up a great while before day, he went out and departed into a solitary place, and there prayed." And when he was about to choose the twelve, "whom he named apostles," "he went out into a mountain to pray, and continued all night in prayer to God." At the grave of Lazarus, "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always ; but because of the people which stand by, I said it ; that they may believe that thou hast sent me." And on the mount of transfiguration—in the presence of Peter and John and James and Moses and Elias—"the fashion of his countenance was altered and his raiment was white and glistering"—"*as he prayed* ;" while, *answering* to his prayer, "there came a voice out of the cloud, saying, This is my beloved Son."

The fitness, indispensableness and wondrous power of prayer, attested by Christ in his own person and commended to us by his unvarying and blessed example, were also inculcated, throughout his ministry on the earth, in numerous admonitory and imperative teachings. For this cause came he into the world, "to manifest the Father's name unto the men given unto him out of the world ;"—and "before he went forth over the brook Kedron," in his intercessory prayer to the Father, he lifted up his eyes to heaven and said, "*I have manifested thy name unto them and they have kept thy word.*" He had taught his disciples to *pray* unto the Father, and in what manner they should pray ; and that "whatsoever they should ask the Father in his name, the Father would give it them." "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full." But more especially did he enforce upon them the indispensableness and efficacy of prayer "when he showed himself unto them after his passion ;" "and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." "Repentance and remission of sins must be preached in his name among all nations ;" but they who preach, must "be endued with power from on high." "Preach my gospel to every creature," is the first and great requirement. And the second is like unto it :—"Wait for the promise of the Father." And hence, in strict and thankful obedience to this requirement, before they adventured on fulfilling "the great commission," the disciples, "when they were come from the mount called Olivet, went up into an upper room and there abode," and "continued with one accord in prayer and supplication," until the day of Pentecost was fully come. These instructions, given by Christ at such a time and in such circumstances, when he was about to set up his kingdom among men, are not "of any private interpretation." They have all the authority and un-

changeableness of constitutional provisions. They are fundamental laws of his earthly empire, universal in compass, embracing every subject of his kingdom; and of perpetual force, reaching "even unto the end of the world."

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### "THE MIND WHICH WAS IN CHRIST JESUS."

When the apostle Paul would enjoin the Philippians to "look not every man on his own things, but every man also on the things of others," he points them to "the mind which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." He does not content himself with merely stating the fact of our Lord's condescension and death; but, as if he loved to linger on the subject, he traces it from stage to stage; as if the immensity of the stoop which Christ made were too great to be comprehended at once, he divides it into parts, and follows him downwards from point to point, till he has reached the lowest depth of his humiliation. As if he felt convinced that the amazing spectacle, if duly considered, could not fail to annihilate selfishness in every other heart, as it had in his own, the only anxiety he evinces is that it should be seen, be vividly presented before the eye of the mind. Having carried our thoughts up to that infinite height where Christ had been from eternity in the bosom of the Father, he shows us the Son of God divesting himself of his glory; and then, he detains our eye in a prolonged gaze on his descending course; condescending to be born; voluntarily subjecting himself to all the humbling conditions of our nature; taking on himself the responsibilities of a servant; still humbling himself, still passing from one depth of ignominy to a lower still; becoming obedient unto death; and that death the most humbling, the most replete with agony and shame, the death of the cross.

Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be requited with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Ought such a Savior to have to complain that those who have been redeemed, and *who know* they have been redeemed, not with corruptible things, such as silver and gold, but with his own most precious blood, are so much attached to that corruptible wealth, that they will not part with it, though urged by the claims of that most precious blood? O, shame to humanity! O, reproach to the Christian name! Be concerned, Christian, to wipe off the foul stain. Bring forth your substance, and spread it before him. Were you to give up *all* to him, would it be *very* reprehensible, or *very* unaccountable, considering that he gave up all for you? At least economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, "who his own self bare our sins in his own body on the tree."

In his second epistle to the Corinthians, we find the apostle enforcing the practice of Christian liberality; and various and cogent are the motives which he adduces to excite their benevolence. But we might rest assured that it would not be long before he introduced the motive of our Lord's example. The love of Christ was the actuating principle of his own conduct; it influenced him more than all other motives combined. If ever his ardor in the path of duty flagged for a moment, he glanced at the cross, thought of the great love wherewith Christ had loved him, and instantly girded on his zeal afresh. In addressing others, therefore, he never failed to introduce this motive; he relied on it as his main strength; he brought it to bear upon them in all its subduing and constraining force.

And how tender, how pointed, how melting the appeal which he makes. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for

your sake he became poor, that ye through his poverty might be rich." *You know* the height from which he stooped. *You know* the depth of humiliation to which he descended; that he found no resting-place between his throne and the cross. *You know* for whom he did this; for his enemies, his destroyers. *You know* that he did this voluntarily; that he was under no necessary obligation to endure it; that his own love was the only obligation; that he welcomed each indignity, invited each pang, made them a part of his plan of condescension. *You know* how earnestly he prosecuted the work of our salvation; that in every step he took he was only gratifying the compassionate yearnings of his own heart; that he assumed life for the express purpose of laying it down; that though he saw as from a height the whole array of duty and trial which awaited him, the only emotions which he evinced at the sight were a self-consuming ardor to reach the cross which stood at the end of his path,—a holy impatience to be baptized with that baptism of blood. *You know* the object for which he did it all,—for your salvation; that he might pour his fulness into your emptiness, his riches into your poverty; that he might raise you to heaven, and share with you the glories of his own throne.

*You know* this; not, indeed, in the sense of comprehending it; that is impossible, for it is a love which passeth such knowledge. But *you know* it by report; you have heard of it. It is the theme of the universe. Heaven resounds with it; the church on earth is full of it; the eternal Father commands it to be published throughout the world. And so amazing is it, the bare announcement of it should be sufficient to transform selfishness itself into disinterested love. But *you know* it experimentally. *You can* look back on a time when you were in a state of alienation from God bordering on perdition; you have been plucked as a brand from the burning; and now you are looking forwards to eternal life with Christ in heaven; and you know that you owe your deliverance, and all your hopes, to the grace of Christ. *You know* what he endured for your redemption, that he loved you, "and gave himself for you;" and will you withhold from him any thing in your possession? Can you believe that he died for *you*? that, in dying, he wore *your* name upon his breast? that his heart cherished the thought of *your* happiness? that he made himself poor to enrich *you*? and will you not freely contribute of your worldly substance to diffuse the knowledge of his grace?

Did he employ his heavenly powers solely for your salvation, lay himself out for your happiness? Yes, saith he, "For their sakes I sanctify myself. I set myself apart, I appropriate all I have and am to the work of their salvation." And he did so. When did he ever go about but to do good? When did he ever open his hand but to bless? or weep, but in sympathy with human woe? What object did he ever pursue but that of benevolence? imparting life to the dying, pardon to the guilty, purity to the depraved, blessings to all around him. "Let the same mind be in you which was also in Christ Jesus." He was the author of riches, and the heir of all things; but all he possessed he gave for your salvation, and all that you possess you should employ for his glory. *You* enjoy a portion of this world's goods; consider the use which *He* would have made of it, and copy his divine example.

Did he not only employ his heavenly powers, but actually deny himself, suffer, die for your happiness? He pleased not himself. He endured the cross, despising the shame. He poured out his soul unto death. *Himself* he would not save. He would not come down from the cross. O! how did he for a season annihilate himself! How did he take our place, take our curse, and endure it all! That *was* compassion. That *was* looking on the things of others. That *was* benevolence,—disinterested, unparalleled, matchless benevolence. Let this mind be in you. Never can you hope to *equal* it, for it is infinite,—the grace of a God: but so much the greater your obligation to approach it as nearly as you can.

Christian, *you know* his grace,—you feel it. How much owest thou unto thy Lord! Do you ever attempt to compute the mighty sum? Endeavor to realize the idea; and if then you feel any reluctance to consecrate your substance to him, it can only be on the ground of its utter insignificance. But he asks for it as an expression of your love,—yes, he asks for it. He comes to you every time an appeal is made to your Christian liberality, and, as he turns on you a look of benignity and love, he inquires, "Lovest thou me?" And as he points to that portion of your property which ought to be devoted to his cause, he asks you

again, "Lovest thou me more than this?" If so, devote it to my cause, consecrate it to my service. And he saith unto you the third time, "Lovest thou me?" If so, "feed my lambs, feed my sheep;" support my poor; aid my interest in the world; encourage every effort made to bring home my wandering sheep; think of the millions of them that are perishing, millions for whom I died; shall my love be defrauded of them? shall I not behold in them the travail of my soul and be satisfied? By the love you bear to me, and by the infinitely greater love I bear to you, imitate my love; and you know the extent of *that*, "you know the grace of your Lord Jesus Christ, that, though he was rich, for your sake he became poor, that you through his poverty might be rich."—*Harris's Mammon.*

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## MISSION SCHOOLS.

Of the missionaries of the A. B. M. Union, lately designated to Assam, one to be stationed at Gowahatti and the other at Nowgong, (p. 431, last vol.,) the proposed diversity of employments as they are generally regarded, gave occasion in the Instructions of the Executive Committee to remark on their essential oneness both in process and end. Mr. Stoddard, who has been set apart to the gospel ministry equally with his missionary brother, is to be placed in charge of the Nowgong Orphan Institution. This, it was judged, was no essential departure from the work originally contemplated by him and to which it is believed he has been called of the Divine Spirit; but, on the contrary, a more effective, though it might be a more unassuming, method of doing his ministerial work. At the same time, Mr. S. would not be restricted from the occasional discharge of the more public duties of the ministry, according as Providence and his just interpretation of it might direct him. The views expressed by the Committee as above alluded to, it has been suggested, may with propriety be spread before the readers of the Magazine; and we shall accordingly subjoin a few paragraphs from the Instructions, bearing upon the subject of MISSION SCHOOLS.

Having stated the respective avocations of the missionaries, and the expectation entertained by the Committee that they would each abide "in his own calling wherein he was called;" "whether ministry, that he would wait on his ministering; or he that teacheth, on teaching;" the Committee proceed to say:—

Let it not be inferred, however, that the kinds of labor here designated, preaching and teaching, are so essentially distinct in character as they would at first seem to be. It is a distinction rather in forms,—the same spirit, the same object, the same often result, though different of operation. And even this difference of operation, where in both departments the right processes are faithfully adhered to, is a difference but in part and that secondary.

Much has been said, abroad and at home, of the *relative* importance of preaching and teaching; and many excellent hearts have been troubled lest in the founding and multiplying of schools, the great work of evangelizing should be departed from, and ministers, called to the apostleship of the gospel, "should leave the word of God, and serve tables." This solicitude, highly commendable in itself, has partly arisen, doubtless, from a misconception of what preaching or teaching is, in missions among the heathen; transferring to those terms *there* the meanings which they bear *here*. But preaching among the heathen is emphatically and preëminently *teaching*; it is instilling knowledge, elementary religious truth, drop by drop, into minds with difficulty and by patient skill laid



open to receive it. It is, first, disciplining these minds, teaching them to think, distinguish and reason, and furnishing them with new means and facilities for right acquisition and impression; and then communicating and iterating this elementary truth, even as they are able to bear it. And *teaching*, at least as it is conducted among the missions of our own connection, is one of the most effective forms of *preaching*, if by "preaching" we mean, so to exhibit truth as to "make wise unto salvation." The whole history of our mission schools is a blessed exemplification of this. They have been signally nurseries of piety, and, in its noblest sense, of sound learning. The word of God has "dwelt in them richly," and the Spirit of God has quickened the word with a regenerating and sanctifying power.

It was said by a late lamented missionary, the Rev. Mr. Bullard, "A large proportion of the pupils," referring to a Karen school under his own immediate care, "are either professed disciples of Christ or the children of pious parents, when they come to the school. Those who are not pious, generally become Christians the first or second term of their studies." It is the last declaration to which we would direct attention;—*pupils who are not pious* on entering the school, *generally become Christians the first or second terms*. This delightful result Mr. Bullard attributed to "the sowing of seed abroad," i. e., from house to house or by the way-side, and not in chapels or schoolhouses. He ought rather to have said, "This sowing abroad is an essential preliminary to the gathering of a school, and an excellent preparative to the ensuing spiritual culture." But of what avail would it all have been, if the school had not been in the care of *Christian* teachers, and if the paramount object of the teaching had not been to impart the knowledge of God and of Jesus Christ, which is life eternal? True, the parents of the children, for the most part, were pious, if the children were not; and this, with the knowledge and susceptibility to truth consequent to it, must have been a valuable auxiliary to the faithfulness of the teacher. But removed from the influence of their parents and taught by *heathen* teachers, the pupils would have speedily relapsed into the darkness and stupidity of their first ignorance.

A principal hindrance to the saving operation of divine truth, whether in Christian or heathen lands, consists in the things which *prevent its ingress* into the understanding and the heart, and its *abiding* there. Give the truth a *lodgement*, and it will, ordinarily, in some form or other, assert its power. The heaven *will* disclose its presence, if once *hid*. And hence a primary question with all missionaries is, How reach the understanding and the heart? how deposit the seed of the word, and *keep it there*, till it germinate and grow? The answer is, *Preach* the word. As said our Lord, who knew what was in man and how to enlighten, and move, and save man, "*Preach* my gospel to every creature." Publish the glad tidings orally, face to face; where eye shall meet eye, and heart heart. Preach in the house and by the way, in the solemn assembly or by the river side, in the chariot or in the prison. And why *preach*? Because the voice and the eye are God's appointed ministers to *reach the understanding and the heart*; and because, being so appointed and adjusted to each other, they are faithful fellow-helpers, and cannot, one or the other, forego their mutual aid without virtual self-despoliation. But does not the religious *teacher preach*? Does *he* not with voice, and eye, and heart, labor to convey to the understandings and hearts of the little group around him the facts and principles that concern "the life eternal?" And does he not labor to do this in circumstances most eminently propitious to success? Apart from the heathen world around

and all its corrupting abominations, with nothing pandering to the eye or ear that shall clog "the entrance of the word that giveth light," or "catch away" the bountifully scattered seed, he plies his work day after day and week by week, with line upon line and precept upon precept, upon the same understandings and the same hearts,—and those minds and hearts least overrun with noxious weeds and least scorched and blackened with the raging of heathen lusts,—till the waste becomes a garden, and buds and blooms of richest promise, and the early ripening fruit, begin to appear.

Substantially the same process, to be successful, must be diligently prosecuted by the *preaching* missionary, though with inferior advantages. *His* pupils are abroad in the busy haunts of men, worldly, heathen men, and in the midst of sights and sounds unspeakably abhorrent and unimaginably vile. The hearers may be numerous, but of all ages and occupations; and they are ever shifting. He preaches the gospel, but they are listless; the seed falls by the wayside, or on the rock, or among thorns and thistles. Birds of the air gather it, briars and thorns choke it. He needs to prepare the soil. The *preacher* must in effect, if not in form, act the *teacher*. He must call aside the arrested inquirer, must teach him day by day, and gradually upraise his mind from the stupor and feebleness of heathenism by gradually infusing into it, in their simplest elements, the light and power of the gospel. This is the ordinary method; and if there are exceptions, it is when God in some *marvellous* measure has already prepared the way before him.

It will have been noted, that the teaching of which we speak as being practically one with preaching, is of a specific character, and the mission schools in which it is prosecuted are of a specific cast. The schools are in charge of religious teachers, and either taught by the missionary or subject to his immediate supervision and control. They are, strictly speaking, *evangelical* schools, and the teaching is evangelical. The main subjects of instruction are moral and religious truths, things pertaining to duty, grace and salvation; and the great object of all the teaching, beginning, middle and end, is the manifestation to the minds of the pupils, of the glorious gospel,—that God may "give the light of the *knowledge* of his glory in the face of Jesus Christ." It is a widely different thing to multiply heathen schools under heathen teachers, for intellectual culture simply, with a view to individual aggrandizement or even the general elevation of social life;—as though civilization were of necessity or right the precursor of christianization, and not its consequent. The true method as we hold it, the *divine* method as presented in the bible and abundantly sustained by all missionary experience, is, *first* the kingdom of God and his righteousness, and *then* all other needful things. And if this method be reverently followed, it matters little what the *form* of evangelization or where the *place*, that is to say, what the *kind* of labor; provided it be adapted to time, character and circumstance, and provided also that it be in pursuance of arrangements mutually made (by the missionary and those on whose behalf he labors), and be prosecuted steadily and to a suitable extent.

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### WHY IS THE GOSPEL NOT MORE SUCCESSFUL IN THE PRESENT DAY?

We are sometimes told, that the socialism, jesuitism, puseyism, and infidelity of the day, are chargeable with the sin of retarding the spread and success of



the gospel; and that the press has latterly poured forth sentiments so irreligious and demoralizing, that religion, abashed, retires in shame. But to whatever extent these evils may have weakened the energies, and crippled the efforts of Christians, I cannot regard them as furnishing a solution of the question now under consideration; such evils may be made the means of chastening the church, but they cannot be any real hindrance to her success. The truth is, the church herself is in fault. Might she not, if faithful, have prevented these evils from growing to their present extent? Have they not matured under the shade of her own indolence? Is it not clear, that she does not exemplify that devotedness, piety, and energy, so manifest in her early history? Why is this? Is the human heart grown less susceptible of divine and saving impressions? Does the world at present withhold facilities it once offered for the spread of the gospel? Or does satan now present such a front of opposition, that the church is unable to proceed? Might we not account for the fact, that the gospel, latterly, has not had its former success, on the ground, that the *Spirit has withheld his power*? It is evident that the church at present, has not so many indications of divine approbation, as she had in her primitive and subsequent history. The apostles were powerful in preaching the gospel, and made deep and permanent impressions on the strong holds of sin. The disciples, too, enriched with the gifts and graces of the Spirit, and walking in the fear of the Lord and comfort of the Holy Ghost, were multiplied. The Holy Spirit was the strength, the soul, the life, the energy of all their efforts. He qualified the office-bearers, sanctified the members, and builded them up a temple for the Lord. The history of the church, is the history of the Spirit. In his grace, the primitive Christians were able to meet and confound their enemies, successfully to rebuke sin, and triumphantly to erect the standard of the cross, in despite of all opposition. We widely distinguish between the extraordinary and the ordinary operations of the Spirit. The influence needed, is that which converts the soul.

But what reason, it may be asked, have we to believe that the Spirit has in any measure withheld his power from the church? Has she sinned against him? We reply, we think she has. He may be grieved in many ways. He is grieved, when his influence is resisted, when it is ascribed to other agents, or when it is denied to be absolutely indispensable to the faith, repentance, and salvation of men. The antediluvians sinned in the first manner, the Jews in the first and second, and who can say to what extent the church may not have sinned in all three? At least it may be asked whether she has sufficiently acknowledged the Spirit in her efforts to extend the gospel? whether she has not woefully neglected to honor him in her success? and whether Christians have not frequently proceeded, as if the Holy Spirit had no connexion with religion whatever?

The operations and influences of the Spirit are fully and clearly detailed in the bible; although of this, some modern theologians seem hardly aware. In their sermons, and other theological productions, they may perhaps assign a due prominence to the character of the blessed Father and Son, but not unfrequently manifest a woful indisposition to exhibit the office and agency of the Holy Ghost. Now why is this? Why is it that his presence is not more frequently entreated in prayer? And how is it, that he is so seldom mentioned, with due regard to the importance of his work, in the preaching of the gospel? The honor of the extension of the gospel and the conversion of men, has been too frequently ascribed to human efforts. The platform, the press, and the pulpit, have been loud in their praise of the church, and have seldom failed to ascribe to her societies, and other agencies, much of the glory and success that were peculiarly and justly due to the Holy Spirit. But God will not with impunity permit his glory to be given to another. Moses was not allowed to enter Canaan, because he honored not God at the rock; and Herod, for a like offence, fell under his displeasure. The highest honor which the church can assume in the salvation of men, is the blessed privilege of preaching the gospel. Whenever she advances beyond this, she moves out of her province, and sins against the Holy Spirit, who, in just displeasure, withdraws his influence, and refuses to acknowledge her efforts.

The church complains of her want of success. Has she then been looking for it in the right direction? Has she been fighting the battles of the Lord with his own weapons? Or has she not, trained in the schools of human discipline,

grown proud in her own resources, and become less dependent on the Spirit of God? Let her recollect, however, that carnal weapons are utterly inadequate to make deep and saving impressions on a sinful world; and that satan is competent both to repel and defeat all such modes of attack. Let it not be forgotten, that it is in the use of a purely scriptural machinery, recognized and blessed by the Spirit of truth, that her efforts will be crowned with success, in the evangelization of this world to God.

The church can never be too deeply sensible of the vast importance of the offices sustained by the Holy Ghost. He is the source of all intellectual and religious endowments, the author of the new birth, and of all the virtues of the Christian life. He is the Comforter, Guide, and Instructor of the church. The bible is full of him. The calling, adoption, sanctification, and perseverance of believers, are all ascribed to him. Is his agency less valuable than the atonement of Christ? Can the gospel ever be successful without him? If it cannot, then, when the unparalleled love of God, and the atonement of Christ, are exhibited in cheering relief to perishing sinners, let not the agency of the Holy Spirit be either forgotten or treated as of minor importance. The church has need of deep humiliation, occasional fasting, and earnest prayer, for the outpouring of the Holy Ghost. Her success must always depend on the degree in which he works; and without him, she can do nothing. Let her go forth in the power of the Spirit, and she will neither labor in vain, nor spend her strength for nought.

Nothing which has been said on this momentous subject, is designed in the remotest degree to exonerate the sinner from responsibility, and from the duty of faith and repentance. To neglect these, will most fearfully accumulate his guilt, and inevitably secure his condemnation. Yet it is most certain, that no sinner ever did, or ever will, truly repent of sin, and savingly believe the gospel, on whom the influence of the Holy Ghost has not been directly exerted. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

A. HAMILTON,  
in *Prim. Ch. Mag.*

## American Baptist Missionary Union.

TABULAR VIEW OF MISSIONS AND MISSIONARIES OF THE UNION.

| Station.           | Missionary.            | App'd. | Dep't. of labor.  | Remarks.              |
|--------------------|------------------------|--------|-------------------|-----------------------|
| <b>BURMAH. (a)</b> |                        |        |                   |                       |
| Rangoon            | A. and Mrs. Judson     | 1814   | Burmese           | Mrs. J. app'd in 1846 |
| Maulmain           | F. Mason               | 1829   | Karen             |                       |
| "                  | T. Simons              | 1831   | Burmese           | Creek Miss. 1823-5    |
| "                  | J. H. and Mrs. Vinton  | 1832   | Sgau Karen        |                       |
| "                  | H. and Mrs. Howard     | "      | Burmese           |                       |
| "                  | S. M. and Mrs. Osgood  | 1834   | "                 | Now in U. S.          |
| "                  | E. A. and Mrs. Stevens | 1836   | "                 |                       |
| "                  | L. and Mrs. Stilson    | "      | "                 |                       |
| "                  | Miss M. Vinton         | 1841   | Sgau Karen        |                       |
| "                  | J. G. and Mrs. Binney  | 1843   | " "               |                       |
| "                  | Mrs. E. H. Bullard     | "      | Sho or Pgho Karen |                       |
| "                  | T. S. and Mrs. Ranney  | "      | Burmese           | Printer, &c.          |
| "                  | N. and Mrs. Harris     | 1844   | Sgau Karen        |                       |
| "                  | Miss L. Lillybridge    | 1846   | Burmese           |                       |
| "                  | W. and Mrs. Moore      | 1847   | Sho Karen         |                       |
| Amherst            | J. M. and Mrs. Haswell | 1835   | Peguan            |                       |
| Tavoy              | J. and Mrs. Wade       | 1823   | Sgau Karen        |                       |
| "                  | C. and Mrs. Bennett    | 1828   | " "               | Also printer          |
| "                  | E. B. and Mrs. Cross   | 1842   | " "               |                       |

(a) Twenty missionaries and nineteen female assistants.

| Station.              | Missionary.             | App'd. | Dep't of labor.   | Remarks.                    |
|-----------------------|-------------------------|--------|-------------------|-----------------------------|
| Mergui                | D. L. and Mrs. Brayton  | 1837   | Pgho or Sho Karen | Mrs. B. now in U. S.        |
| Akyab                 | L. Ingalls              | 1835   | Burmese           |                             |
| Sandoway              | E. L. Abbott            | "      | Sgau Karen        |                             |
| "                     | J. S. and Mrs. Beecher  | 1846   | " "               | First at Maulmain           |
| SIAM. (b)             |                         |        |                   |                             |
| Bangkok               | J. T. and Mrs. Jones    | 1829   | Siamese           | Mrs. J. app'd in 1847       |
| "                     | J. and Mrs. Goddard     | 1838   | Chinese           |                             |
| "                     | J. H. and Mrs. Chandler | 1840   | Siamese           | Type cutter                 |
| "                     | E. N. and Mrs. Jencks   | 1845   | Chinese           | Ojibwa Miss. 1842-5         |
| "                     | Miss H. H. Morse        | 1847   | Siamese           |                             |
| CHINA. (c)            |                         |        |                   |                             |
| Hongkong              | W. Dean                 | 1832   | Tiechiu dialect   | Now in U. S.<br>Physician   |
| "                     | T. T. Devan             | 1844   | Canton "          |                             |
| Ningpo                | D. J. and Mrs. Macgowan | 1841   | Ningpo "          |                             |
| "                     | E. C. and Mrs. Lord     | 1846   | " "               |                             |
| "                     | J. and Mrs. Johnson     | "      | " "               |                             |
| ASSAM. (d)            |                         |        |                   |                             |
| Sibsagar              | N. and Mrs. Brown       | 1831   | Assamese          | Mrs. B. in U. S.<br>Printer |
| "                     | O. T. and Mrs. Cutter   | "      | "                 |                             |
| Nowgong               | M. and Mrs. Bronson     | 1836   | "                 |                             |
| "                     | I. J. and Mrs. Stoddard | 1847   | "                 |                             |
| Gowahatty             | C. and Mrs. Barker      | 1839   | "                 |                             |
| "                     | A. H. and Mrs. Danforth | 1847   | "                 |                             |
| TELOOGOOS. (e)        |                         |        |                   |                             |
|                       | S. S. and Mrs. Day      | 1835   |                   | Now in U. S.<br>" "         |
|                       | S. and Mrs. Van Husen   | 1838   |                   |                             |
| BASSAS. (f)           |                         |        |                   |                             |
| Bexley                | I. and Mrs. Clarke      | 1837   |                   | Now in U. S.                |
| "                     | Mrs. M. B. C. Crocker   | 1843   |                   |                             |
| FRANCE. (g)           |                         |        |                   |                             |
| Douay                 | E. and Mrs. Willard     | 1834   |                   | Mrs. W. app'd 1846          |
| GERMANY.              |                         |        |                   |                             |
| Hamburg               | J. G. Oncken, &c.       | 1835   |                   |                             |
| GREECE. (h)           |                         |        |                   |                             |
| Corfu                 | Mrs. H. E. Dickson      | 1839   |                   |                             |
| "                     | A. N. and Mrs. Arnold   | 1843   |                   |                             |
| Piræus                | R. F. and Mrs. Buel     | 1840   |                   |                             |
| "                     | Miss S. E. Waldo        | 1843   |                   |                             |
| CHEROKEES. (i)        |                         |        |                   |                             |
| Cherokee              | E. and Mrs. Jones       | 1821   |                   | Printer                     |
| "                     | W. P. and Mrs. Upham    | 1843   |                   |                             |
| "                     | H. and Mrs. Upham       | "      |                   |                             |
| SHAWANOES,<br>&c. (k) |                         |        |                   |                             |
| Ottawa                | J. and Mrs. Meeker      | 1827   | Ottawas           | Mrs. M. app'd 1830          |

(b) Four missionaries and five female assistants.

(c) Five missionaries and three female assistants.

(d) Six missionaries and six female assistants.

(e) Two missionaries and two female assistants.

(f) One missionary and two female assistants.

(g) One missionary and one assistant.

(h) Two missionaries and four female assistants.

(i) Three missionaries and three female assistants.

(k) Four missionaries and six female assistants.



| Station.             | Missionary.              | App'd. | Dep't of labor. | Remarks.                              |
|----------------------|--------------------------|--------|-----------------|---------------------------------------|
| Ottawa               | Miss E. S. Morse         | 1847   | Ottawas         | In Chero. Miss. '42-6                 |
| Stockbridge          | J. G. and Mrs. Pratt     | 1837   | Stockbridges    | Also printer                          |
| Delaware             | I. D. and Mrs. Blanchard | "      | Delawares       |                                       |
| Shawanoë             | F. and Mrs. Barker       | 1839   | Shawanoes       |                                       |
| Putawatomes          | Mrs. J. K. Jones         | 1843   | Putawatomes     |                                       |
| OTTAWAS IN MICH. (l) |                          |        |                 |                                       |
| Richland             | L. and Mrs. Slater       | 1826   |                 |                                       |
| OJIBWAS. (m)         |                          |        |                 |                                       |
| St. Mary's           | A. and Mrs. Bingham      | 1828   |                 |                                       |
| Tiquamina            | J. D. Cameron            | 1832   |                 |                                       |
| TONAWANDAS. (n)      |                          |        |                 |                                       |
| Tonawanda            | A. and Mrs. Warren       |        |                 | App'd by N. Y. Bap. State Convention. |

(l) One missionary and one female assistant.

(m) Two missionaries and one female assistant.

(n) One missionary and one female assistant.

Total, fifty-two missionaries and fifty-four female assistants, beside native assistants.

#### INTELLIGENCE FROM THE MISSIONS.

##### GREECE.—Letter of Mr. Buel.

It appears from the following communication from Mr. Buel, in connexion with one subjoined, that the evil minded and injurious influences which led to the expulsion of Dr. King from Athens, have been made to bear also upon our missionary friends at the Piræus; and that, although no serious interruption of their labors had been effected at the date of our last advices, yet the state of the mission is critical, and commends itself to the fervent intercessions of all who are interested in its usefulness or even in its existence. Mr. Buel writes Oct. 9 :—

"Invitation" of the demarch of Piræus—  
"The Holy Synod."

Recurring to my last letter of Aug. 20, (p. 372, last vol.) I find it stated that we at the Piræus had not been at all harmed by the storm of religious persecution that had driven Dr. King out of the country only twenty days previously. But we have not escaped without at least a slight sprinkling. My letter had scarcely been mailed when the following document was received.

##### "Kingdom of Greece.

"The demarch of Piræus to Mr. R. F. Buel.

"The minister of religion and public instruction, who in compliance with your petition of the 23d of March, 1846, granted you permission to teach the English language in the educational establishments of the realm, has learned, to his surprise, that for some time past you have collected boys and girls at your house, and have taught them the scriptures on the Sabbath. It is equally a matter of surprise to us, that you, being of another faith and of another tongue, could presume to make such use of the aforesaid permission, and establish a school in your house, and gather young children for the purpose of teaching them in branches of national instruction, while it is required of one who would keep such a school, that he conform to the law by taking out an express permission and by giving the required pledges that his teaching will be regulated according to the prescribed directions.

"In pursuance, therefore, of an order bearing date the 14th inst. and number 6849, we invite you to dismiss as soon as possible the said school in your house, as well as every other assemblage therein convened for the purpose of

instruction, inasmuch as permission has not been granted you.

"A. THEOCHARIS, demarch.

"*Piræus, Aug. 21, 1847.*"

After reading this document, "I spread it before the Lord;" then locked it up in my desk, and our daily occupations went on as before, without the least change. I knew very well, and the authorities too, that we were acting strictly within the circle of our rights as guaranteed by the letter of the Constitution.

You are at liberty to consider this document as an emanation from the Holy Synod of Greece. The methods which that body use, to persecute unoffending people "of another faith," and to suppress religious inquiry, are multifarious. When the truth is preached too loud and too openly, they anathematize and excommunicate even people "of another faith," until such proceedings only excite disgust and contempt, without frightening any body. This means failing, they prosecute before the courts upon the charge of proselytism, until this kind of agitation turns out rather to the advantage of the persecuted and to the furtherance of the gospel. At length they try to stir up the fanaticism of the populace by the publication of foul and hideous calumnies against the religious belief and practice of the missionary, and so constrain the authorities to advise his removal, in order, forsooth, to prevent the violence of the mob. Finally, suiting their measures to circumstances, they procure an arbitrary mandate from the Minister of Religion, that a man shall hold no assemblage, great or small, of old or young, in his own house, for the purpose of religious instruction.

Supremacy of law—Alleged force of public opinion—Trust in God.

But it will not be expected in this age of the world, that the innocent will always yield to arbitrary dictation in a country where magistrates and people alike are bound and protected by the laws and the Constitution. If one is proved to be an offender, he is rightly judged and punished. But if the executive powers of a constitutional government proceed to inflict pains and penalties without even the form of law, he has an unquestionable right, if he be a foreigner, to appeal to and demand the interference of his government. I would not "lean upon an

arm of flesh;" neither would I leave the gospel to suffer through any neglect of privileges to which I am *legally* entitled. Paul did not so at Philippi nor at Cesarea. And the laws that now bind the community of civilized nations, should afford as sure a protection as the laws of a Roman emperor.

One month elapsed after the receipt of the above document, and the demarch made me a friendly call. He asked to see my permission to teach English. Between the wording of this permission and that of the prohibition, I pointed out an essential discrepancy. The one gave me liberty to *teach the English language*, the other confines me to "*the educational establishments of the kingdom.*"

His object in calling seemed to be, to request me "to converse with the Minister of Religion, as he was daily harassed with the importunities of some who wished him to take further measures against us." I freely told him my views respecting my rights as an inhabitant of Greece;—that our case was open to examination before the courts, where I refused not to be judged;—and that I must obey God rather than man, when the latter forbade to preach the gospel. To all this he fully assented; but said that government feels constrained by *public opinion* to take these measures. I said, government doubtless knows its duty, and I know mine. If our duties clash, God will judge between us, and will defend the right. It becomes magistrates as well as people to take care lest they "be found fighting against God." Thus ended this visit. I shall reflect awhile before I go to the Minister of Education on the demarch's business, only to be admonished, reprimanded and threatened.

One week after this, the ex-demarch called. With him we have never been brought into collision. Some time ago he sent a couple of orphan girls to Miss Waldo with a very handsome note. We heard that he was coming to get some information previously to calling on the minister in our behalf. It turned out, however, that he came rather to administer the caution "that we would better conform to circumstances for the present on account of the prejudices of the people against the literal interpretation of the scriptures, &c." I told him I should do only what I had a perfect right to do, and that with all needful prudence; that

some of the best inhabitants of Piræus, and among them members of the assembly, would not urge us to teach their children if their prejudices forbade them; and that the Holy Synod should have no controversy with us, but with the parents, who chose to send their children to our house both on the Sabbath and week days. "But," said he, "what can we do when it is the government who interfere, and command to do so and so?" "I appeal to my own government," I replied, "if such commands are arbitrary,—unsupported by legal decisions." No answer to this but a Greek shrug; which is always to be interpreted according to the context and the tenor of the discourse.

Ten days have passed since that call, and as yet I have nothing new. We rest in the faithfulness of Him who hath said, "Trust in the Lord and do good; so shalt thou dwell in the land." "He shall deliver thee from six troubles, yea, in seven there shall no evil touch thee." "Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh."

P. S. Evening. A message from the demarch just now, invited me to call on him. I found him neither at his office nor at his house, and as he cannot expect that I shall call after dark, this letter must be mailed without carrying what further interesting communications the worthy magistrate may have to make to me. It is a time when we are beset, but all will eventuate to the glory of God. It cannot be otherwise. The righteous Lord loveth righteousness, and he can and will vindicate his own cause. I can better now understand than before, the feelings which dictated the numerous imprecatory passages in the sacred writings. And they often recur to my memory as the appropriate language of prayer in our circumstances. See, for example, the 94th Psalm.

Mr. Buel at the close of his letter notes briefly some civil and political changes.

You have probably learned that the Prime Minister, Mr. Coletti, died on the 12th of September. The rebellion in Euboea was speedily suppressed, as the ringleader was disabled by a wound in the early part of the first engagement. It is still very unquiet in the north and north-western provinces. The ministry is now chiefly composed

of men professing to support what is called the Russian party.

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EXTRACTS FROM A LETTER OF MISS WALDO.

The occasion, or secret history, of the occurrences narrated in the preceding letter, is developed by Miss W. in the following communication of the same date.

The expulsion of Dr. King from Athens—  
Plotting against the missionaries at Piræus  
—The arch-enemy Simonides.

The past three months have been more full of interest than any I have spent abroad, and will ever be a memorable epoch in my missionary experience. The violent persecution excited against our dear brother missionary, Dr. King, terminating, as it did, in his unlooked for departure from Greece under the most painful circumstances, could not but be deeply felt by us all. Our cause is one, our enemies the same, and his experience to-day might be ours to-morrow. It was our privilege to mingle our tears and prayers with our afflicted brother, and to soothe the last hours he spent in Greece, with all the alleviations of Christian sympathy.

The fanatic who had roused the passions of the Athenian populace to the bitterest enmity towards Dr. King, publicly boasted of his intention to drive every missionary from Greece, specifying Mr. Buel and the Rev. Mr. Hildner, of Syra. A kind providence, however, for a time, diverted the popular feeling from the missionaries, the elections engrossing all the thoughts of the nation.

During this brief interval a sad event occurred, which cast a gloom over my little flock, and was afterwards turned to account by our enemies, in their attempts to excite a prejudice against us. This was the death of a little country girl, who had been in our school only about two months, and whom we had hoped to train up for usefulness and for God. She had been commended to our care by her poor grandmother, a flower woman, whose little cottage we had often visited during the long illness of her now deceased husband. On Friday, the 13th of August, poor Marigo left her little companions in full health and in all the lightheartedness of childhood, to return home from school, and in a few moments after, she



was a lifeless corpse ! Fleeing in fright from a dog who had sprung upon her, she fell into a deep well, and, as half an hour passed before she was extricated from it, no life was remaining when she was brought to the surface. We did not know of the accident until nearly an hour had passed, and when we reached the house to which she had been removed, she was past all human help. I shall not soon forget that sad scene;—the lifeless body of my little pupil extended before me,—the wild and frantic shrieks of her aunt, with whom she had lived in the town,—the pale and terrified faces of many of her little schoolmates who stood around her,—and the awful thought that her soul had entered an unchanging eternity, all left an impression on memory's tablet not soon to be erased. Although there seemed to be no hope of recovery, we sent for the surgeon of H. B. S. Fantome, who kindly came at our request. On the morning of the funeral we went to her humble dwelling, and it was a touching sight to see her pale corpse stretched on the floor covered with flowers, and surrounded by her weeping relatives. As we entered, the mother ceased the wild lament she was making, and in a tone I shall never forget, exclaimed, "Your teacher comes, my Marigo; why do you not rise to meet her? Alas! you will no longer ask to go to school; you are gone, my Marigo, you are gone!" We did all in our power for the poor family, and they seemed to feel our kindness. But the priests used every means to embitter their minds against us, telling them this was the judgment of God upon them for allowing her to come to us heretics, and asking them how they would answer to Him for it. This solemn event seemed for a time to make an impression on the minds of our little ones, but no lasting fruit has yet appeared.

The following week, on the afternoon of the 20th, three young men called on Mr. Buel, to ask him to teach them English; two we knew as Piraiotes, the other was a stranger, who called himself N. Kosmopoulos, from Athens. Having made arrangements with Mr. B. for his own lessons, he remarked that he had a sister, twelve years of age, whom he wished to send to our school. Mrs. B. told him we had not a regular school, as the government did not license us; that we only had permission to teach English; and needlework, as a matter of course,

we had a right to teach. He replied that he would like we should teach her whatever we taught others; that she was then in Athens, but he was intending to remove to P—, and would then bring her. His answers to Mrs. B.'s interrogatories were not very satisfactory, but she finally consented to receive her. Of the sister we never heard more; he himself, however, came on that and the following evening to receive his English lesson from Mr. B.; and when leaving on Saturday, asked if he should come on the following evening; to which Mr. B. replied that he should be happy to see him at his bible class; and he accordingly came. The subject under discussion that evening was, "the Pharisees," and all the young men listened with respectful attention, save the stranger. He soon manifested uneasiness, and at length broke out into impatient and disrespectful remarks, and questions evidently intended to entrap Mr. B.; who, however, paid no attention to him. After the class had broken up, we overheard the other members of the class remonstrating with the new comer on his improper deportment, but no one dreamed that he was no other than our arch-enemy, Simonides! This fact we ascertained the following morning; and, of course, he came to the house no more. We learned from others that he boasted of the deception he had practised, saying he should publish articles which would drive us from the country, as Mr. King had been,—and circulating numberless groundless reports calculated to injure us. He went to the parents of poor Marigo, and fabricated all sorts of lies about her death, endeavoring to extort something from them which he might bring forward against us. The poor people knew not what to believe, but could only say we had always been their best friends. Nothing, however, was published, and he finally satisfied himself with reporting that he had sent Mr. Buel to Malta! Whether he was in any way the procuring cause of the order from the demarchi, of which Mr. Buel writes you, we cannot tell; but it is not at all improbable that he had some hand in it.

The demarch's prohibition—Suspension of school lessons, and increase of biblical teaching.

This order is a more serious matter than any of the unauthorized attacks of Simonides, and when it was second-

ed by the demarch in person, a month after, we felt it time to consider what we should do. We have never asked permission from the government, as you well know, to give instruction except in English, because we knew that, if we asked it, it would only be granted on condition that we gave the "requisite pledges," as they express it; that is, to have the Greek catechism taught in our school. Some parents, however, had urged us to teach their children some elementary branches, as reading, writing, arithmetic and grammar, and, after frequent refusals on the ground that we had no permission to do this, we at length yielded to the repeated and earnest solicitations of some twelve families, who assured us that the government would never trouble themselves about so small a matter. And I am sure if the government had let us alone, we might have had as large a school as we could wish. *But the demarch's order came.* We knew that by a strict interpretation of the law, we might be condemned for teaching Greek without a license, and we, therefore, resolved to suspend all lessons except in English and needlework, always excepting *bible* instruction, to give which we ask *no man's* permission.

On Sunday, the 26th ult., we told our pupils after Sabbath school, that there would be no school on the following day, but that we would call on their parents and explain the matter. We did not know what would be the result of this suspension of the customary lessons, and we could not but feel some sad forebodings lest it should scatter our dear little flock. But we knew who had all hearts in his hands, and how often he had made those things to be for the furtherance of the gospel, which his enemies intended for its overthrow; and we, therefore, "cast all our care upon him." It was our united prayer, ere we went out on our visits, that he would go before us, and turn the hearts of the people toward us; and graciously did he listen to our unworthy supplications. We met with the warmest reception from every parent, all testifying their deep regret at what had occurred, and begging us to allow the children to continue to come, declaring that they would rather take the trouble to teach them their *lessons* at home, than send them to the other school. The next day our little schoolroom was well filled, and instead of lessons, as they

sat and sewed, we read the scriptures and other good books. Three only left, and three new scholars came, and on our present plan we have more instruction from the scriptures than ever before. How long things will go on thus, we cannot tell; but the Lord's *past* mercies encourage us to leave all at his disposal, who has so graciously sustained and guided us hitherto. This persecution has shown us that we have the affections of the children and the parents, and that our enemies are, *not* the people, but the priests.

I cannot tell you what a sweet comfort it has been during these times of difficulty, to feel that God's dear people were praying for us. In writing months ago to a dear Missionary Society, it was specially requested that they would make daily prayer for us, that we might "be delivered from unreasonable and wicked men." At that time we were not particularly exposed, but many signal interpositions of Providence of late have seemed to be answers to such prayers, and we desire "that thanksgivings also may abound to God on our behalf," from all those who have plead for us in secret places.

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LETTER OF MR. ARNOLD, DATED CORFU,  
AUG. 20.

Visit to Patras—Interview with John.

In my last, under date May 22d, I intimated that I might visit Patras, to see what John was doing, and to learn what need there might be of having a room for himself and his companions, for the united study of the scriptures. I took the Austrian steamer, accordingly, on the 6th of June, and arrived at Patras early on the following morning. As John was not apprized of my coming, I did not succeed in finding him that day. I regretted this much on one account; I had hoped to gather a little assembly to hear a sermon in the evening. I succeeded at last in finding his workshop; but it was not until the next morning that I found him. He had heard, in the meanwhile, of the inquiries for him, and knowing that the steamer had that day arrived from Corfu, he inferred that I was the inquirer.

I found him in a little shop, with three other young men. He received me very cordially, gave me the eastern salutation of a kiss, (which I returned for the *first* time,) and did not appear at all offended or embarrassed



by my sudden arrival, after I had explained the circumstances to him. He only regretted that he had not known it the day before, as it would have been the most favorable time to introduce me to his friends. The impression I received from this interview was not, on the whole, unfavorable. He is younger than I had supposed, more pleasing in his manners, and of more respectable appearance; but he does not seem to me the man to have much influence over others. I found that since the death of his mother, he has occupied a very small room in the rear of his workshop, which is really not a commodious place for even half a dozen persons to assemble for reading. I asked him if he could collect a few of his friends to hear a sermon in the evening. He promised to try; but did not give me much encouragement, as they were all engaged in their work, and some in the country, and no room was secured. However, before night, he brought me word that Dionysius, one of the friends whom he had mentioned in his letters to me, had consented to open a room for me in his house, and that a few others would meet there.

Greek service—Dionysius and other inquirers.

About 8 P. M., I went to the place and found "a large upper room furnished" and lighted. Here, to a little congregation of seven Greeks, I had the privilege of preaching the gospel from a text which is itself, in the words of President Davies, "the gospel in miniature." (John 3:16.) My hearers were mostly young men, evidently of the lower class, with the exception of Dionysius himself, who is a man of very prepossessing appearance, and older and more intelligent than any of the others. They were all very quiet listeners; but in the course of the sermon a brother of D. came in, apparently not expecting to find such an assembly, and after listening a few minutes went out muttering in a very unpleasant tone something which I did not understand. John told me that he merely inquired for some article which he wanted; but I still think it was some expression of his displeasure, which J. did not choose to tell me. The sister of D. also came in and remained quietly till the close. My feelings on this occasion were of no ordinary kind. It was the first time that I had ever had opportunity to preach the gospel on the soil of Greece. I

was "ready to depart on the morrow;" but whether I should be permitted to depart, or be called to give an account of my "interference," was a matter of uncertainty. Perhaps all such apprehensions were without foundation; but I knew that my coming was no secret; I remembered the events that occurred on the arrival of Apostolos and John at Patras after their baptism; and when the man of whom I have spoken went out in such a way, I confess it seemed to me not very improbable that I should hear from him again; and the more so, as he was himself one of the proprietors of the house. But I knew that I had a right to preach the gospel in Greece; on this subject I had no misgiving; and whatever consequences might follow, I did not conceive it possible that I should ever feel self-reproach or regret for what I was doing. With such persuasions, whatever apprehensions I had were mingled with a peace and a confidence, which made the occasion a most delightful one, the memory of which will long be fragrant.

After sermon, as it was the first Monday evening of the month, I looked over with them a list of the prophecies in regard to the universal prevalence of the true religion in the latter days, with brief explanations and remarks. They seemed much interested in this exercise. I desire very much to send John every month some notices of the progress of the gospel in different parts, that he may both profit by them himself and communicate them to others, and he expressed much interest in the proposal, and thought they might have something like a missionary prayer meeting, if I would do so; but I do not think I can possibly find the requisite time for translating such notices and sending them regularly. About half past 9 we separated. The desire was very strongly expressed, that such interviews might be frequent. John, Dionysius, and one other, accompanied me to the hotel. After exhorting them to take the word of God for their guide, and follow fearlessly wherever that led them, I bade them "good night," and retired to my room, feeling a happiness such as I have rarely experienced.

Early the next morning, Dionysius came to my room and we had much conversation. He did not seem forward to speak of his own religious feelings; but was very inquisitive on general subjects, and seemed to have

a great desire for information. He promised me that he would open the room in which we had assembled the evening before, for the reading of the scriptures on Sunday. John afterwards told me that he had talked with D. on this subject before, and that he had always objected,—that his brothers, two of whom live with him, and have an equal interest in the house, had no sympathy with him in his religious views. Whether he has fulfilled his promise, I have not yet heard. John told me that there was only *one* of his friends of whom he had a confident hope that he was regenerated,—the others he regarded as promising inquirers, fond of reading the scriptures, and convinced that there was a purer faith to be found in them than that of their own church. I had consulted John before the evening service, as to the propriety of praying with them. He told me they would hardly be prepared for it; and though I was not quite satisfied to omit it, I did not think it best to insist upon it. I gave John some gospels and other books, and we parted, both pleased, I believe, that after three years' correspondence, we had at last seen each other face to face.

I have endeavored to give you, as fully as possible, the means of judging what was accomplished for the mission by this short visit to Patras. It was a time of great political excitement, just previous to the election of representatives to the National Assembly. Whether my security was owing in any degree to this circumstance, I know not; but such would probably be its tendency. While I was at P——, a young Englishman residing there applied to me to baptize his *child*; it was a mistake which one of my regular hearers in Corfu could not well have made. I left Patras at noon on Tuesday, and arrived home the following morning.

Proposed visit to Zante—Excursion to Varypatades.

I also mentioned, in my last letter, that we had some thought of going to Zante. The case of Kynegos seems to need inquiry, and in case the result of inquiry should be satisfactory, encouragement also. I propose to set out to-morrow. We expect to be absent but two Sabbaths, so that only one Greek service will be omitted; and as I have preached in English for two successive Sabbaths, in anticipa-

tion of this absence, properly speaking no English service will be omitted. We have just returned from the country, having spent four weeks at Varypatades, where we were two years ago. Baron Theotoky very kindly and cordially offered us his house again. I did not have much intercourse with the villagers at V. Having learned something of their disposition during my former visit, and being fully occupied in preparations for my regular English and Greek services, I did not attempt any missionary labor among them. I was there but one Lord's day, and then two young men from Potamo came in the morning to read with me, though the distance was twice as great as to the city. One advantage of our being at V. rather than in any place more distant from the town was, that I was able to keep up all the regular services, including the Friday evening meeting, without interruption and without delegating any of my duties to Mr. Charteris. Indeed, I was quite resolved to do this, even had we been somewhat farther from town.

Greek service—Doctrine of the Greek Church concerning Mary.

The Greek service has been attended ordinarily by but fourteen or fifteen persons, including ourselves. These persons have mostly been young men. The same individuals do not attend regularly, but almost every meeting brings a large proportion, often a majority, of entirely new attendants. In explaining Acts 1:14, some weeks ago, I observed at the close that it was impossible to determine definitely from the scriptures, whether the mother of our Lord afterwards became the mother of other children, or not; and that, therefore, it was no part of the Christian religion to believe the affirmative or the negative. This remark led to a discussion after the discourse, in which one young man took a very prominent part, affirming that the scriptures were full of evidence of the perpetual virginity of Mary. I asked him to note the passages for my benefit, and he promised to bring me at the next meeting a written proof of the doctrine of the Greek Church on this subject. Accordingly, after the next sermon, he came up to me and drew out his manuscript, prepared for him by a deacon, and began to read it to me, all the rest standing around as listeners. We had considerable discussion on different points in the course



of the reading, in which the rest took some part, one in particular defending the position I had first taken, that since nothing could certainly be *known*, nothing ought to be *dogmatically taught* on this subject. This person, however, is the son of an English father. In answer to the argument (?), that Joseph was a very old man and Mary very young, and hence it was evident that he was not her husband, but only a sort of guardian, this man remarked, "I always used to think that Joseph was a very old man, because he is represented so in the Eikonas, but when I came to examine the matter, I found that there was no evidence whatever that he was an old man." The paper which the young man read, began by stating that all sects of Christians held some doctrines and practices which they could not expressly prove from scripture, and mentioned, as an illustration of this, the baptism of infants. After he had finished reading, he promised to give me a copy of the paper, that I might answer it in writing. I engaged to do so; but it was not until a few days ago that I received the paper from him. It professes to prove the doctrine in question from reason, from scripture, and from the fathers.

#### Arguments alleged in its support.

The scriptural argument is divided into the following six heads. 1. *All the prophets* who speak of the conception of the mother of Christ, call her a virgin simply, without intimating that she ever ceased to be such. 2. In the Song of Solomon, (ch. 4.) she is called the spouse of God; therefore she could not be the *spouse* of Joseph. 3. The burning bush, which was not consumed, and the passage of the Red Sea, which remained afterwards impassable, were types of the perpetual virginity of Mary. 4. In the Song of Solomon, (ch. 6,) the Virgin is compared to the sun, which shines *perpetually*! 5. In the Apocalypse (ch. 21) it is said, that into the heavenly Jerusalem, which is a type of the Virgin, there shall not enter any thing that defileth. 6. When the king of Assyria wished to destroy Jerusalem, Isaiah assured the people that the holy city should remain invincible by the Gentile sinners which surrounded it, thus typifying the Virgin, who remained undefiled, having been sanctified by the Holy Spirit. Many other scriptural types and figures, says the wri-

ter, might be adduced, all proving the perpetual virginity of the mother of our Lord. You see the task which I have before me. I intend to write an answer to this, especially the scriptural part of the argument, and to read it in the presence of the congregation, after sermon, as the young man did his defence, that they may hear both sides; and then I shall give it to him, to show to his friend, the deacon, if he pleases.

#### Miscellaneous notices.

On the intermediate Sundays, when I have not preached in Greek, I have had only two or three at the bible class. The English services have been rather better attended during the last quarter than on the preceding. The average number of hearers has been about sixty. On Friday evenings we continue to have about twenty.

Dr. K. passed here on his way to Trieste; I was in the country, and therefore did not see him. I regretted this exceedingly; and the more so, as I have reason to think he had some thought of staying with me a short time. From what I have since learned, however, I conclude that he would not have thought this expedient. But had he chosen to stay, I should have felt peculiar pleasure in having him at this time under my roof. It would have been a practical confession of faith, which I should have rejoiced in making. Among other things with which he is charged by Simonides, is this, that he had spoken of the sacred remains of the patron Saint of Corfu, as the divine relic of St. Mummy, of Egypt. With this charge printed in the "Age," and circulated here, he could hardly have staid with us in *quiet*, perhaps not with *safety*.

The mission school was suspended for two weeks only, on account of Mrs. Dickson's sudden and severe illness. The third week it was re-opened, but without her superintendence, as she remained one week more in the country with us. She is not yet fully restored to her former strength, but has been able to continue her duties without interruption. The school prospers. There are nine new scholars since the vacation. The whole number is now about seventy, of whom about two-thirds are natives.

I have already mentioned that Mrs. A. is not in good health. We hope the short voyage to Zante, with the change of scene, will do her good.

My own health has improved since my visit to Patras; but I have been partly under the doctor's care ever since May, and am expecting to find the cooler weather, which we may now soon look for, with the blessing of God the best restorative. I know not why it is; but certainly neither of us has realized the usual amount of benefit from our short sojourn in the country.

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TAVOY MISSION.—Journal of Mr. Bennett.

The following extracts are from Mr. Bennett's journal for the earlier months of 1847. A few of the first weeks of the year were occupied in providing for the restoration of Mrs. Bennett's health, and removing her to the sea-side for the benefit of sea air and bathing. The place selected for the purpose, was Monmogon, eight or ten miles west from Tavoy, where a bungalow had been erected for the accommodation of invalids, and where other members of the mission have occasionally resorted with great advantage. In the present instance, "the stay on the sea-coast was evidently very beneficial." Our extracts begin with Feb. 23, when Mr. Bennett set out on a short excursion among some villages, "to scatter some of the volumes of divine truth, and tracts, as well as to make known the Savior who had died for sinners." About 400 volumes, mostly of scriptures, were distributed during the excursion.

Ka-do-seik—An ignorant priest—Falsehood lightly accounted of.

Feb. 23. I left home this morning in my boat, with an assistant and boatmen, for an excursion down the river, among villages where I have not before been. In the course of a few hours, landed at Ka-do-seik, on the western bank of the river, where there were two clusters of shanties temporarily erected by the people, whom we found employed in getting out rice for exportation to Penang by Chinese junks. In the zayat was a priest, in his yellow cloth and with his beads; and though many were around him, I entered into conversation with him first, people generally being reluctant to converse on the subject of religion in presence of a priest, unless the way

be prepared for them. He appeared to be a young man of twenty-five years. I asked him if he could read, and whether he had seen any of the books of the Eternal God, and if he thought there was an Eternal God: to all which he answered in the affirmative; though with regard to the last inquiry, in the discussion which followed, he found it more to his purpose to give a negative reply. I found him a very ignorant man, and little versed in their own system, and made some inquiries into his history. He told me that he was formerly a *peon* (watchman or constable) in one of the wards in Maulmain. From thence he went to the jungle for timber, took the jungle fever, and was sick a long time, and thought he should die; was very much emaciated; and then made a vow, if he got well, he would become a priest. He did get well and became a priest, was now a good fat fellow, and as rough and uncouth as any cooly. His language was very coarse, and I perceived from the conversation of the people with him, it was only the *yellow cloth* he wore that they revered. It was clear his *nature* had not been altered. I endeavored to get him to accept of a New Testament and promise to read it, but he declined; saying, the head priest in his kyoung would not be willing to have him read it; which was very likely to be true. As he was going up to town, he soon left us.

I soon found there were many who could read around me, although they had previously denied it; and they came begging for books. This gave occasion for a lecture on the sin of falsehood, a crime this people think very lightly of. As they had said they could not read, they were required to show their skill in reading before they could get the books. There was soon a number reading the New Testament, and more who were listening.

Pen-ta-lay—A native disputation—Labor lost.

We then took our departure for the village of Pen-ta-lay, situated under the shade of the western mountains. Our way was over a plain the most of the way, but the land was said to be too poor for cultivation. In the village we sometimes found as many as eight or ten at a place, with whom we conversed, and distributed tracts and testaments. At one place, a young man of good appearance, and who for this country might be termed "well-educated," threw down the gauntlet to



the assistant, and for more than an hour I beheld one of the most temperate, animated, and pleasant discussions of the system of Gaudama I ever heard. Though both parted in as seeming a satisfaction that himself was right, as they had when they commenced, I cannot but think that when the Boodhist has reasoned fairly and candidly, his faith, if he reflect upon the conversation subsequently, must in some measure be staggered, and light of some kind break in upon his darkness. We do not meet, now, those who are so bigotted and quarrelsome as we met formerly. There is much more candor exhibited, which augurs well for the truth eventually.

From this village we went to another to the southward, called En-zouk, where we met with much the same reception as narrated above, though the people were more generally absent. Had an opportunity to converse with many however, and scatter some of the good seed of the kingdom.

At a zayat where many people were coming and going, we took a stand, and among others, who passed and we had conversation with, was a woman who formerly lived in Tavoy, and who was some years ago a very constant attendant at one of our zayats, where we had afternoon Sabbath preaching. But, alas! I fear she has not profited by the truth she has heard. One man said it was very hard, after he had been worshipping Gaudama for forty-five years, to give all up and begin anew in another religion. He was asked if a man had been all his life long pursuing a wrong road, whether it would not be well for him to take a right one when it was presented. To this question a ready assent is often given, and still the people seem to feel a tenacity for old things; much as we may suppose a poor laborer to do, who has a counterfeit coin which he has toiled hard to obtain, and is told that it is worthless. He can hardly believe it, it has cost him such an effort to get it; still, as it is often refused when offered, he begins to suspect it must be spurious; and after all, he clings to it rather than throw it away. Among the people, some had one objection and some another; the beauty in the character of Jesus they could not see, and for him they seemed to have no desire.

Pike-ka-loke-toung—"Halting between two opinions."

Feb. 24. The sun arose beautiful

and clear over the tops of the eastern mountains, and was mirrored in the river as the people were collecting in the zayat. We had some conversation and distributed some books; but soon a young priest of Boodh came down, and seemed full of wrath that something of his, which he had left at the zayat, was missing. He was soon told by some one that an old woman had taken care of his property. As he was out of humor, however, he must, of course, vent his spite at something, and then began to scold the people for listening to the gospel, which he was pleased to call heresy. He seemed much like some of his brethren in olden time, who were grieved that the apostles preached Jesus and the resurrection. Our breakfast despatched, we took our boat and passed over to some villages on the eastern bank of the river.

The first place we visited is called Pike-ka-loke-toung, where many were collected on the bank in temporary huts, making danees for market. There do not seem to be as many people employed in this labor as in former years, the demand in Maulmain being much less than usual, from the reduction of the troops there,—many houses being left unoccupied, and, of course, not so much needing a tight roof. Here we found many who listened attentively, and were glad to get books. At these places there are often large boats and boatmen, who are loading for other ports. These are not forgotten; and as far as we are able, we put a New Testament on board each boat, in hope it will be more or less read on the voyage.

At this place we found one man who said he had heard the gospel from Mr. Boardman, some fourteen years ago; and he expressed himself as still halting between two opinions. After much conversation, I could not but feel, Poor man, I fear you will halt as long as the purple current courses your veins, and then find yourself lost, lost! Awful reflection; and this is the state, probably, of thousands even in Christian as well as heathen lands. "O that men *would* be wise, and consider their latter end," ere they are lost forever. The danger this man was in, was pointed out to him, and he seemed to see it; but, I fear, not to *feel* it. In conversation I found he had read some of the tracts of the Jesuits; and though he appeared to detest them, after all he seemed as far from the kingdom of

heaven as they. He accepted gratefully a New Testament, and this I am sure *they* would not have given him. As he is a good reader, I hope he will read it; and may the Spirit of all truth give its precepts a place in his heart.

Peing-tau—Native gardening—Self righteousness.

We next visited Peing-tau, and called at the house of the young gyoke, where several were assembled together. Though he seemed settled in his opinions and is known to be rather bigotted, he cheerfully accepted a New Testament, and promised to read it. There was present a man to whom, about two years since, I gave a testament, and who was then a head man of his village. Since then he has been removed, having failed to pay over a part of the government revenue; and as he had appropriated it to his own use, he had been an inmate of the jail for about a year, and had not been long set at liberty. He seemed a hardened man.

In passing through the village, among others, met the writer of the young gyoke, and asked him if he wished a book. He said he did not. After an address on the subject of his refusing to read or consider, I told him the young gyoke had accepted a book, and then he all at once was very anxious to obtain one, which he promised to

read; and though he did not deserve one, hoping it might not be wholly in vain, gave him a bound volume of tracts.

On our way we passed through one of the prettiest native gardens I have ever seen in the provinces, and it is kept in the best order too. Here were lofty trees, with clusters of fruit hanging upon them as high as sixty or seventy feet in the air, and others mere shrubs. Some of the trees were in flower, and fruit of various kinds could be seen in its various stages, from the first falling off of the flower leaves to the perfected fruit. It was *fenced* in a manner I have not often observed, but very efficacious in keeping out buffaloes and other animals which might do mischief. It consisted of a simple ditch from three to four feet deep, too wide to be jumped over at the top, and the sides precipitous. In our ramblings through the garden we met the owner, who has his residence in one corner, and who we found was a blacksmith, as his forge is near his house. We had some conversation with him on the subject of religion, and found that he, like the most of his countrymen, was trusting to his meritorious deeds for salvation. He, however, accepted a bound volume, and promised to read it.

(To be continued.)

## Miscellany.

### THE BEGGARS OF CANTON.

By Rev. T. T. Devan, M. D.

One of the most prominent facts that force themselves upon the attention of a person walking the streets of Canton, is the vast number of beggars. Many pursue the profession from choice, but more from necessity; and although their ranks are daily thinned by a fearful mortality arising from sickness, exposure and neglect, there appears so be no diminution of their number; for fresh recruits are constantly arriving from the neighboring country. It is the established usage for the disabled or destitute from all the surrounding parts, to betake themselves at once to the provincial city to obtain a livelihood by

begging. They are several tens of thousands in number, and are of all ages and descriptions. The males are rather more numerous than females; and (a narrow waistcloth excepted) are often naked during the warm weather; and when in the colder season they are obliged to clothe themselves, they may often be seen covered with a piece of old matting or cast-off clothing, which is procured by stealth or charity, and which, covered with vermin and the accumulated filth of time, hangs in rotten shreds from their bodies. These beggars have generally a great dread of water, whether applied to their persons or their clothing. I asked a man who came to me for some assistance, how long it was since he washed his body. He re-



plied he never did it. But on ascertaining that he was fifty-two years old, I thought it could scarcely happen but that water would *accidentally at least* have come in contact with his body, and cross-examined him rather closely upon the matter. The result was, he had an indistinct recollection of having washed himself once, about three years before that time.

A large proportion of this people are blind. The Chinese suppose that such bodies are now occupied by bad spirits of a preceding generation, and hence they are regarded as peculiarly under the displeasure of the gods. If the blind person be rich, it is an evidence that that soul will *eventually* reach happiness; but if poor, that it can look for nothing else than eternal sorrow. The *blind* beggars of Canton, who are estimated to be about 10,000 in number, generally pursue their business in companies of from two to five individuals; each following the other with a hand resting upon the shoulder of the one in advance. These are led by some purblind one of the fraternity, or by some child who is hired for the occasion. The leader receives either a per centage upon the gross amount collected during the day, or is paid a fixed sum for leading the blind file.

Chinese beggars understand human nature, and are quite as ingenious in moving the sympathies of the people as any of their craft the world over. Like their brethren of London, or Paris, or Naples, they resort to self injury, either by laceration of the skin, or by wilful irritation of ulcers, or by beating themselves,—to work upon the pity of those who have money. They go about every where singing,—performing tricks,—telling tales, or making rude noises by beating bamboos together, or striking cracked and harsh gongs, or playing upon their instruments of music. They enter, either singly or in companies, the different shops and houses, and immediately commence their clamors for assistance. If any customer or visitor happen to be present in the house, it is so much the better, inasmuch as it is supposed the host will be the more prompt to pay the gratuity *demanded*, to rid himself of the nuisance. If, however, the fee, which is understood to be one *cash*, (one eleventh part of one cent) should not be readily paid, the beggar never gives up and goes away. Although he may tire himself out in making noises, he will at once throw himself down on the floor, and either amuse himself or lie down and take a nap. I have often passed shops where I have seen beggars thus sleeping on the floors. The moment however the cash is

paid, the beggar, without one word of thanks or acknowledgment, leaves the place and goes to the next house to repeat his efforts. By this means the beggars manage to pick up, from day to day, sufficient to sustain life.

It is useless to turn this independent and impudent class of citizens out of the house, when they thus apply. For although one might succeed in the effort, he would be certain to have a dozen of the fraternity at his place the next day; and if *these* were ejected, on the following day there would doubtless be a hundred at his door. The people of Canton know that they had better submit; and they accordingly pay the *cash* to each applicant. They often, however, make the applicant wait a *long* time before the money is forthcoming, because while one beggar is present a second never enters, and it often occurs that the departure of one is merely a signal for the second to come.

At the mission house I resorted to another mode to rid myself of these verminous and pilfering visitors. I compounded with the proper officer at the rate of three cents a month. This sum is all that is demanded, and its payment completely relieved our house from beggars. Indeed, on one occasion the relief was more complete than we desired. The missionary observed one day from the front window five blind women, who were begging in company; and being desirous of preaching the gospel to them, she sent for them to come into the mission house. After having spoken of Jesus to them,—apparently much to their satisfaction,—she dismissed them with one *cash* for each beggar, and invited them to return the next week. They did so, when they were treated in the same manner, and an invitation given them to return on the following week. But they never came; nor were they observed to make their appearance in our street from that day forward. We had reason to believe that the proper officer, having ascertained that they entered the house of one who had commuted, had either punished them for the act, or threatened to do so if they entered the house again.

The blind beggars have an officer for their special government; so also those who can see, are under the control of their special mandarin. These officers are charged with the duties of quieting tumults in their respective bodies; preventing too great assemblages of them, and protecting from their visits those who may commute. At all burials, feasts or weddings, the beggars would congregate in such great numbers as wholly to prevent the ceremonies, were the head man not

previously feed. The moneys thus received are shared among the beggars and their officers; but if a fair and equitable division is not made, these people complain of their officers to the mayor, and they are often ejected from their office by that means.

As I before stated, they are an independent and abusive people, and are often sufficiently bold to overstep their appropriate ways of getting money, and resort to violence for that end. I observed one day the following proclamation posted up about the city of Canton, directed, as it appears, against some unruly mendicants.

*"Imperial order for the government of the district magistrates.*

"This proclamation is issued in order strictly to forbid certain matters, and to inquire with regard to certain lawless men's conduct. It is publicly known that there are great plunderers, 'The Band of Twelve,' as every one entitles them,—a complete clan of males and females, who place themselves opposite the dwellings of the people or the doors of the shops, and presuming on their strength, extort money and create disturbance. If there should happen to be among the people a wedding or rejoicing, they band together,—a great many of them,—in a rude crowd, and enter the house and extort money, which is an exceedingly indecorous and trivial occasion for dissensions. This confused talk extorts money on false pretences; and if there is any thwarting of their wishes, they immediately all fall to destroying things and throwing them away, and causing danger to life.

"There is also one class of vagabond, idle fellows, who live in the street-markets; and in case of people passing the streets, they demand money from them, however unwilling they may be, and then insult them. All these people are lawless, and are truly proper objects of loathing,—detestation.

"Besides sending the police to apprehend these men, it is judged proper to issue this proclamation of strict prohibition. This proclamation enjoins on every beggar who has no employment, to beware of this; that they henceforth rest satisfied in their own sphere, and obey the laws,—and that they cannot rely on their physical strength to extort money in their disorderly way. But if they dare, notwithstanding, to tread in those former tracks, it is permitted and proper to let the district constable know about those troublesome and injurious characters. He will instantly apprehend them and bring them to the district magistrate, who, if the offence be light, shall punish by making the offender wear a wooden collar or by fastening his leg to a large stone, and thus confining him. If the offence be weighty, they will be adjudged according to the laws for repressing and disposing of swindlers and injurious men. The females, also, whether married or not, shall be treated with the same severity, and undoubtedly without any indulgence. The district constable's duty is to oversee his particular district. Should these people, presuming in their plundering and riotous conduct, and by stopping up the street, extort money, (vagabonds as they are,) and the district con-

stable do not apprehend them and conduct them to the officers, most certainly he himself shall be seized, and made to wear the wooden collar as a punishment.

"Let every one implicitly obey. Do not oppose. A special proclamation.

*"26th year, 6th month, 27th day. Proclamation."*

During the cold weather especially, a very large proportion of these mendicants die in the streets, from the combined influence of cold, rain and destitution. I have often observed them, on a rainy day, huddled together under the lee of some building, half protected from the wet by their fragments of mats and clothing, and endeavoring to keep each other warm much after the same way as I have often seen swine in America lying crowded against each other to keep warm and dry.

The government of Canton has appropriated one temple, called by foreigners "The Beggars' Temple," for the exclusive use of mendicants, as a lodging place and place of resort for them. And, indeed, the authorities hold out, as an inducement to this class of citizens to resort thither, the promise that whatever beggar will consent to go there and die, instead of dying in the streets, shall be favored with a burial at the public expense, attended with some circumstances to render it more grateful to his feelings than if he died in the street. A visiter to this temple at almost any time, will not fail to see some beggars lying there, either dead or dying, their sole property, exclusive of the filthy rags clinging to them, being a rude earthen cup, with which they were wont when well to solicit with a mournful and drawling strain the fragments of food left at the meals of their better fed fellow-countrymen, but which here is set beside them on the stone pavement to receive a few grains of rice or a few *cash*, which any charitably disposed person may be willing to give. They receive no charity at each other's hands. If one is taken ill, he is left to die of starvation and neglect. Hence an illness, which under other circumstances would pass away in a couple of days, is made fatal; the sufferer, who is unable to procure food for those two days, becomes weakened from want of sustenance, and hence dies—as do very many of them—from actual starvation.

#### LESSON FOR MISSIONARY SOCIETIES.

When I was in the Mysore circuit, Seringapatam was one of my preaching places; and, on my visits there, I have often thought we might learn a lesson in our attack on Hindooism from the manner in



which Seringapatam was attacked and taken possession of by the British soldiers. I have stood upon the ramparts of that fort, and often walked over the breach made by the English cannon. I have gone into the palace formerly occupied by Hyder Ali and his son Tippoo, and looked at the wooden pillar, still standing, which was struck and split, and moved a few inches on its stone pedestal, by a cannon ball from the breaching battery. I have wandered from room to room of that once gaudy building, now given up to desolation and decay. I have come out to the esplanade, in the front of the palace, and there seen large piles of old shot and shells which are no longer needed. I have walked along the streets of Seringapatam, and seen old cannon fixed into the ground as gate-posts at the entrance of houses and gardens. I have passed over what was formerly a draw-bridge into the open country, and on every side have beheld well-cultivated gardens, some of these even on the glacis of the fort, and the whole of that fertile valley, watered by the river Cavery, smiling with corn, and the laboring man pursuing his toil without any fear of a foraging party or marauding foe. And, seeing all this, I have asked myself, "How has this strong fortification taken? and how has this peaceful state of things been induced?" It was not by sending a single soldier now and then to endeavor to make a breach in those walls. He was not a solitary man who mounted that breach, and drove the enemy from the ramparts. The force employed was in proportion to the strength of the place. The breach having been made, they delayed not a moment, they crossed the river in crowds, they mounted the breach in company, they made a united and powerful effort, they bore down all opposition; and, the city having been taken, the whole country submitted without further struggle. Now, in our Indian Mission, we "cannot have a little war." In India Satan has his seat; his stronghold is there; the priests, his soldiers, are numerous and powerful; they have strongly entrenched themselves behind the learning, prejudices, and the superstitions of ages. But if we strengthen our position, and make all the stations which we have, strong stations, we may be brought to see, and shall doubtless see,—for we go forth under the command of Jesus Christ our Lord, the Captain of the Lord's Hosts,—we shall also be led to see universal conquest there. I thank God that something like a breach has been made. A pillar in Satan's palace has been struck, and the superstructure of that system begins to totter. The wicked one has

taken the alarm, and is mustering his forces to defend himself; and now is the time for our making a vigorous effort. Let us go forth in numbers adequate to the duty, and we shall see the strongholds of Satan fall, we shall see their temple, like that old palace at Seringapatam, go to ruin. We shall behold their wooden gods put down as gate-posts; we shall witness their old books piled up as the useless old shells; and the whole of that beautiful land will be subject to the King of kings and Lord of lords, the people shewing forth the fruits of the Spirit, and the whole becoming the garden of the Lord.—*Rev. T. Hodson, at Wes. Miss. Soc. An.*

#### SKETCH OF THE HISTORY OF THE NAMACQUALAND MISSION.

About thirty-seven years ago the missionary work was undertaken in Great Namacqualand. At that time, in the whole country, from the frontier of the colony on the south to the northern boundaries of the Namacqua tribes, from the thirtieth to the twenty-third degree of south latitude, no worship existed, no knowledge of God and spiritual subsistences was enjoyed, and scarcely a sign of civilization or humanity was left to relieve the distresses of the philanthropic beholder, throughout this vast moral desert. Such was the condition in which this portion of Africa was then found by the first missionary laborers. What is the state of this section of the continent now? They who first engaged in the work met with many obstacles and discouragements; some were taken away by death, others removed to labor elsewhere; but they had carried the word of God into the regions beyond the Gariep; in the name of the Lord they had set up their banners, they entered upon the work of sowing the seed of the kingdom with tears and prayers, and God owned and blessed. So that, notwithstanding reverses, notwithstanding the loss of life,—for Threlfall fell, with his devoted native companions, in the prosecution of missionary labor, and the enterprising Cook descended to his grave in the morning of life,—we now see the progress of Christianity, and the advancement of civilization; and this happy result is traceable to the influence of the word of God, the gospel of our common salvation. Man is mortal, missionaries die: "but the word of our Lord shall stand forever." Thousands of the Namacquas can now read, or are learning to read the scriptures; and are beginning to act and think as rational, responsible, and immortal beings. At Nisbet-Bath,

and its various subordinate or branch establishments, five or six hundred church members have learnt to worship God, to place their trust in their Creator and Redeemer, to regard him as their Judge, and to look for the world to come. They join heartily in his praises. They are consoled with a sense of his favor. Their hearts, their affectionate regards, are set on things that are above. They desire a better country. Wars and robberies, revenge and bloodshedding, cease; they love their fellow-men, respect their rights, and pity their miseries: they pray for their countrymen, they pray for their enemies: they contribute towards the spread of the gospel, that others may hear of and embrace the salvation which they enjoy, or are seeking to obtain. This place is only a specimen. Look at Bethany and its offshoots; where, probably, a similar number have been blessed and elevated, and, to a similar extent, are enjoying the fruits of missionary instructions. But still farther north, over vast regions, the happy results of missionary labors have been exemplified. In the immediate vicinity of the Damara tribes, Christian churches exist; and the Damaras themselves see the very people who were once their enemies living in peace with them, and using means for their conversion, and for the promotion of their best interests. This is the effect of preaching and making known the gospel in Great Namacqualand. I will state the facts as briefly as possible.

In the year 1837, the late Rev. Edward Cook wrote from Nisbet-Bath to Jonker Afrikaner, who was then living near the Damaras, and who had accompanied Sir J. Alexander in several of his excursions in the northern parts of Great Namacqualand. Amongst other things, Mr. Cook urged the chief to make peace with the Damaras, and restrain his people from committing depredations on them. At this instigation, and with the hope of getting a missionary, he soon commenced the work of pacification. It was at once a novel and difficult undertaking. For upwards of sixty years the Namacquas and the Damaras had been in the habit of looking upon each other as avowed enemies, and with deadly hatred. They neither gave nor hoped for quarter. For a Namacqua to meet a Damara, or a Damara a Namacqua, in a defenceless state, was much the same as to meet an enraged lion, with no means of defence, or power of escape. No single Namacqua could, therefore, go to the Damaras; and had a number gone, they would have been regarded as a war-party, and would have been treated accordingly. One plan only suggested itself, namely, to look out for

small Damara parties, men or women, seize them, treat them kindly, give them presents, explain the proposals of peace, and send them home to their friends, with a request that their friends would, if they approved of the proposal, send back an answer. Three or four experiments of this kind were made without any apparent success. The messengers thus procured did not return. About three years were expended in such negotiations before peace was secured. At length the work was accomplished, the Damaras believed that the Namacquas were sincere; peace was introduced, and the way for the extension of the mission was laid open amongst the Damara tribes, and to the undiscovered interior of the north and north-east. We are now in a fair way to carry the gospel onward until the missionaries from Western Africa form a junction with the missionaries of Damaraland. Where shall we meet? Who will help us in this vast design? Some of the laborers who began this great work have departed hence: their graves urge us on; their unburied remains bid us be courageous. Look at this picture, and say whether God has not blessed the labors of his servants, your missionaries, to an extent of which you have not rightly conceived. Help is wanted, more help. O, send the gospel to this vast region, that we may fill up the allotted space!—*Rev. Mr. Haddy, in Wesleyan Notices.*

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#### EMPLOYMENT OF MEDICAL MEN AS MISSIONARIES.

It appears to us, that the example and the command of our Divine Master, as well as the blessing which he has been pleased to accord to the efforts of some in these latter days, who have aimed at the healing of the sick while they preached the gospel, make it imperative upon all churches and missionary institutes to employ medical agency, at least to some extent, in their efforts for evangelizing the heathen. In expressing our views thus freely, we would not be understood to approve of *all the modes* in which Christian physicians have been employed in mission-work. We must be content to leave the consideration of details to the several bodies who may adopt the plan. It is only to the general principle that we now solicit attention.

There is before us a list of thirty-six medical missionaries at present, or lately, laboring in various parts of the world, under the auspices of eleven or twelve different Missionary Societies. Of these, ten are in China, of whom only two are



from Britain, (Messrs. Lockhart and Hobson, employed by the London Missionary Society); and of the whole thirty-six, only eleven are connected with British institutions. Our American brethren have taken the lead in this department; and some of their agents have been enabled to do much in the way of commending to their patients the Great Physician of souls.

There exists in Edinburgh, for the furtherance of this good object, a Society, the constitution of which is in accordance with the principles of the Evangelical Alliance. Its Committee is composed of gentlemen of various denominations, — ministers, physicians, and others. A similar institution was formed more lately in Glasgow; and the two Societies now propose to unite in sending an agent to China, whenever a suitable person shall have been found. These Societies have fixed upon a high standard of qualification, which they require that their accredited agent should possess. He must be “a fully educated, able, and experienced surgeon, of decided and tried Christian principles and practice, of a truly catholic spirit, and having a capacity for the acquisition of foreign languages.” The union of such qualifications is, indeed, rare; but we entertain a confident hope that, as the demand arises, the supply will be forthcoming in God’s good time.

In his valuable work on Christian Missions, published in 1842, the Hon. and Rev. Baptist Noel suggested to Missionary Societies the expediency of employing physicians as their agents among the heathen, without requiring them to take orders, and of maintaining them on the same foot-

ing with the missionaries who are ordained. He remarked: — “This experiment, of making a Christian physician the coadjutor of several ordained evangelists, has so far answered in several of the American missions, that the practice has been extending; and we ought surely to profit by their experience.” Mr. Noel’s views might have been more extensively acted upon, had there existed among the members of the medical profession a sufficient measure of the missionary spirit. The few men, properly qualified, who have gone forth on the errand of mercy, form, we trust, but the advanced guard of a noble army yet to follow. The sentiments, with which this cause is regarded by medical missionaries themselves, are well set forth in an address to his professional brethren, on the “Claims of the Missionary Enterprise on the Medical Profession,” by Dr. D. J. Macgowan, at present missionary-physician at Ningpo. This author says: — “The men needed for this work are such, and such only, as possess the same self-denying spirit as the evangelist, and the Lord and Master of the evangelist. The medical missionary should have great singleness of purpose; never allowing his secondary objects, the healing of disease, and the promotion of science, to become his primary one: *this* honor should, in his mind, belong only to the conversion of souls; else, in the end, he will prove a stumbling-block to the heathen, and a scandal to the church. He must literally give *himself*, and that *for life*; he must resolve to live poor, and to die poor, looking for his reward to the Great Physician of our souls.”\* — Dr. Coldstream in *Evang. Christendom*.

## American Baptist Missionary Union.

### MISSIONARY ROOMS.—*Plea for Arracan.*

The following “Plea for Arracan” is contained in a letter from Mr. Ingalls, of Arracan Mission, dated at Akyab, June 30, 1847. Our readers will at once perceive that it is of the same general cast with some that has preceded it, from members of other missions, in regard to the necessities of their respective fields, and the

inadequacy of the appropriations. Having stated the sums required for the support of the nine Karen and Burman assistants employed in Arracan, and of the Akyab mission school, which almost absorbed the whole allowance for incidental expenditures in that mission; and that “in truth he could do nothing with the amount effectually;” Mr. Ingalls requests “the Executive Committee to reconsider the subject, and patiently bear with him in presenting

\* Dr. Macgowan’s tract has lately been reprinted in Edinburgh.

the relative claims of the mission to their prayerful consideration." He had had "no predilection for this field, but knowing the desolation that would attend its total abandonment, he had entered into it to give time for fully occupying it, which he supposed would be done at once."

My feelings have become more and more interested for this numerous people, whose eternal interests, so far as human means are concerned, depend upon your action. I dare not go up to the judgment and meet this whole people, without fully and solemnly protesting against their abandonment, or this feeble way of carrying forward missions among them.

Look upon the past history of this mission, among a people three times as numerous as the whole of the Tenasserim provinces; and consider how the trust in which the weal or woe of so many thousands is perishing, has been discharged. Br. and sister Comstock long toiled *alone*, with a zeal rarely excelled. In the towns, villages, and jungles, he lifted his voice and told the people of the Eternal God. He found the work arduous, and sent appeal after appeal across the ocean for help. Br. and sister Hall at length were sent, but were smote down, doubtless, to teach us not to put too much confidence in an arm of flesh; surely not as an intimation to abandon the field. God had purposes of mercy rich and glorious, for the thousands of Arracan, and sent brethren Stilson, Abbott and Kincaid. This was a new era in the history of this mission: the glorious gospel won its way with a power seldom witnessed in modern missions. The pillars of Buddhism began to tremble before the cross at Ramree and in this region; the good tidings crossed the Arracan hills into Burmah proper, and thousands in a short time became obedient to the faith. But this mission must needs have its trials, and faith her perfect work. Sister Comstock and sister Abbott were summoned to their rest. Brethren Abbott and Kincaid, smitten with sickness, must fly the field. Br. Comstock, chastened but not cast down, for nearly a year *alone at his post*, still grasped the standard of life. Do the Executive Committee know the feelings of this generous man during this long lonely year? The "six men" asked for Arracan, had not been sent; his loved companion and two

children were in their graves;—"Deep feelings of discouragement," (I am informed) "and of abandonment crushed him down." A swift messenger came to his dwelling; the standard fell from his hand, the pen was laid aside, and the voice that so often won upon the pagan's ear, became strangely silent;—he was summoned from the field of his choice. I have visited the spot, again and again, "where he lies like a warrior taking his rest." Br. Stilson alone at Akyab, his associates dead or scattered, the help so often asked not sent,—strange if feelings of discouragement should not drink up his spirits! I do not wonder he chose another and better sustained mission.

I entered this field more than one year since, and have had time to look over it and to see the results of labor put forth by my predecessors. There are more than one third as many Burman disciples in Arracan as there are in Maulmain, with more than 3,000 Karen Christians; being more than four times the number connected with the Maulmain Mission. I solemnly believe that there are more inquirers this moment in Arracan, than there are in all Burmah besides. Should such a field be so poorly sustained, such interests abandoned? In addition to the Burmans and Karens, I have informed you of the Kemmees, who have twice, since I came here, been to the Burmans, and had them write petitions and come to the mission house and read them,—“Teacher, compassionate us, the poor Kemmees! We have no God, no books, no teachers.—We will *all* listen to the law of the Eternal God.” Such requests are not to be treated lightly. The church will have to meet these Kemmees at the judgment seat. Four of them have been baptized, one of whom has gone to swell the anthems of praise around the throne.

You may say that there is a serious drawback to this mission. “’Tis a sickly land.” Granted ’tis sickly the present season; in my absence to Maulmain the dreadful cholera has passed and is passing over it; thousands have fallen; among the number three disciples. They died in the mission compound, one, the Kemmee alluded to above. But people die of cholera at other stations. Br. Bullard has died of it at Maulmain. I am confident, however, that a wrong opinion exists with reference to the present healthiness of this province. I re-



quested Capt. Phayre, now first assistant to the Commissioner of Maulmain, to give me his opinion; and informed him of the use I intended to make of it. He says, "Regarding your inquiry as to my opinion of the health of Arracan, I think it has improved very much during the last six or seven years. It certainly is not equal to the climate of Maulmain; but, still, after a residence there of more than *nine years*, I consider that with ordinary care a person will preserve his health there, as well as in most parts of India. A resident is, perhaps, more liable to fever during the first year after his arrival than subsequently; but with care to avoid the heat of the sun, and a house with plastered walls and glass windows to keep out the night air, I consider that one may fairly reckon on escaping from attacks of fever." This statement is unbiassed and worthy of careful consideration. But let us inquire how the Hon. East India Company consider this province. Is it so sickly that they have abandoned it? Do they not, for the sake of a little revenue, keep up a full complement of officers at Akyab, Kyook Phoo, Ramree and Sandoway? Because an officer dies, does the Hon. Company think of giving up a city or province? "As the children of this world are in their generation wiser than the children of light," we may do well to take lessons from them as to the manner we should conduct Messiah's wars. Arracan is unhealthy, but England conquered it; sickness here or at Rangoon, though thousands were swept off, did not cause her to ingloriously retire when her honor had become pledged upon the issue of the war. England would never leave her soldiery as missionaries are left. How is it that, when news came that war existed on the Rio Grande, and the little army was in danger, fifty thousand peaceable citizens were changed into warriors? Is it not known that portions of Mexico are unhealthy, and does government send fleets and armies to such a place as Vera Cruz? You have made war upon Burmah, and staked, not the reputation of the church only, but the most *sacred honor of Christ*. It is a war of conquest, not of compromise or overtures. Complete subjugation to Christ with the prostration of every foe, is the object. Now is it not known by the church, that the war wears the most serious aspect and the honor of Christ is jeopardized? Is it not known that your aggressive

force has become greatly reduced, so that you have but one man in a whole province, and he contending not against flesh and blood, but with principalities, and powers, and the God of this world? Where, I ask, is that spirit of loyalty to Christ, and of high determination, which the exigencies of the case demand? Is it not *known*, that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell? I can assure the Committee that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit when you virtually say, "*disband these auxiliaries,—go to the conflict alone.*"

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RECENT INTELLIGENCE.—Tavoy; —Return of Mr. and Mrs. Wade.—It has already been announced that Mr. Wade will probably return to this country shortly, as the only effectual means of preventing the total loss of sight. Mrs. Wade writes as follows, Aug. 3.

Mr. Wade has been complaining very much of his eyes for several months, and his sight has failed so rapidly of late that he has submitted them to examination by our kind and talented physician, Dr. Mantan. Dr. M. assures him that he is suffering from a species of "amaurosis," which threatens entire blindness, unless he gives himself entire rest,—his *mind* as well as his eyes. He says the disease is induced by general nervous debility of the system, and nothing but the removal to a cold, bracing climate offers any prospect of recovery. We have suggested a plan of spending some months on the Hymalaya mountains, where a climate much resembling Europe is enjoyed. But he thinks it extremely doubtful whether any change we could obtain in India, would be of permanent benefit; while the expense would be nearly or quite equal to a voyage home.

Since my recovery from those frequent attacks of fever, induced by living in the jungle villages, we have indulged the fond hope of being permitted to spend our few remaining days here in the midst of these 800 precious Karen disciples,—and now that br. Mason's health has failed, it is doubly trying to our feelings to think

of leaving our station. Should the cessation from writing, &c., now imposed upon him, arrest for a time the progress of the disease, still, the doctor says, there is not the least hope of recovery from the disease in this climate, as his whole nervous system is in so debilitated a state. Mr. Wade feels, of course, extremely reluctant to leave, if leave he must, before finishing the *Karen Vocabulary*; but another year's residence in India would, we greatly fear, deprive him of sight entirely.

*France*;—*Labors of Mr. Lepoix*—Encouraging awakenings. Mr. Willard writes from Douai, Oct. 23,—

The accounts received from different quarters during the last two months are still encouraging. Mr. Lepoix, in a letter dated 31st of August, says, "I will say to you that it was not without apprehension that I repaired to the village of Doenillet-Jervais; but when God is for us, who can be against us? I found our brethren very well disposed, and the other friends were delighted, being encouraged by my presence. The meetings were not very numerous, (and for several reasons I was glad of it,) but they were undisturbed and blessed to each one; it appeared evident that the divine word was to those souls as an abundant rain upon a thirsty land. I saw, among others, a person who reads the New Testament a great deal; she wept during the whole time that I was talking to her of the gospel, and when I left her, pressing my hand, she besought me to pray for her as well as for another person who was dear to her. I know for a certainty that she is not the only one in that village of a like disposition; would it not, then, be a pity to abandon such a place? I learned, moreover, yesterday, to what extent the Spirit of God is operating in our region at this moment. The Lord is doing his work abundantly; from all quarters there arrives good news which announces a general and most encouraging awakening. But, what will not astonish you, dear brother, Satan is also in a great rage, and busily at work. Some of our sisters, who have not had the happiness of seeing their husbands converted with them, are cruelly persecuted. Every where our friends and myself are

watched as evil doers. May our God give us prudence, much piety and a spirit of prayer. Our friends at Genlis are exceedingly joyful since a revival has commenced in their village. A woman whom we baptized a month ago, is doing much good there. Her son, nineteen years of age, and one of his friends of the same age, now pray ardently, and are very punctual at the meetings. Several other persons besides, spiritually laden, sent for me last week. God willing, I propose to pass the evening with them next Thursday. Oh, how extensive is the harvest and how few the laborers!"

*Maulmain*;—*Baptisms*. Mr. Stevens writes, Aug. 19 :—

"Although we are not allowed the privilege of frequently baptizing converts from the Burmese, we trust our friends at home will not be discouraged. I feel assured that the work of enlightening the people is steadily progressing, and we confidently hope that a rich blessing will yet be realized. Of the Karens, *thirty-three* were baptized last Sabbath, at Newton; chiefly, I believe, young people from Burmah."

#### DONATIONS

*Received in November, 1847.*

|                                                                                                                                                                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Maine.                                                                                                                                                                                                                                                                     |        |
| Wiscasset, John Sylvester                                                                                                                                                                                                                                                  | 5,00   |
| New Hampshire.                                                                                                                                                                                                                                                             |        |
| Portsmouth, Rufus Kittredge                                                                                                                                                                                                                                                | 10,00  |
| Vermont.                                                                                                                                                                                                                                                                   |        |
| Fairfax, I. D. Farnsworth                                                                                                                                                                                                                                                  | 10,00  |
| Vermont Bap. Convention, Rev. W. Kimball tr., viz — Windsor, ch., (of which \$75 is for sup. of Rev. N. Brown, and \$25 for sup. of a child in the Assam Orphan School,) to cons. Rev. Elijah Hutchinson L. M., 100,00; Rutland, ch., to cons. Joseph Allen L. M., 100,00, |        |
|                                                                                                                                                                                                                                                                            | 200,00 |
|                                                                                                                                                                                                                                                                            | 210,00 |
| Massachusetts.                                                                                                                                                                                                                                                             |        |
| Boston, "Thank-offering to the Lord for assistance in time of trial, from a friend to the heathen,"                                                                                                                                                                        |        |
| do., united missionary meeting at Harvard St. ch.,                                                                                                                                                                                                                         | 10,00  |
|                                                                                                                                                                                                                                                                            | 67,93  |



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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| do., 1st ch., viz.—for sup. of Rev. F. Mason \$80, for sup. of Rev. Mr. Oncken \$20, (of which \$24.32 was a col. at an union mon. con. of the 1st and Bowdoin Square churches,) for L. M. to be named, | 100,00 |
|                                                                                                                                                                                                         | 177,93 |
| New Bedford, William St. ch., to cons. Peleg Butts, Jr., L. M.,                                                                                                                                         | 100,00 |
| Brookline, ch., viz —Mon. con. for Nov. 22,71; Sab. school, for sup. of Assam Orphan School, 24,00,                                                                                                     | 46,71  |
| Charlestown, Judson Miss. Soc. of the 1st ch. and cong., Miss Catharine Haynes tr., for the sup. of Miss Waldo,                                                                                         | 40,00  |
| Barnstable Asso., George Lovell tr.,                                                                                                                                                                    | 55,97  |
| Old Cambridge, "The dying bequest of Frederick A. Clement, five years of age, to purchase bibles for the heathen, so that they may go to heaven,"                                                       | 53     |
| Middleboro', Ladies Miss. Soc. of Central ch., Miss Sarah Cushman tr., for Mr. Barker's meeting-house at Shawanoe, for L. M. to be named,                                                               | 100,00 |
| Easton, Jacob Williams                                                                                                                                                                                  | 6,00   |
| West Wrentham, ch.                                                                                                                                                                                      | 12,00  |
| Newton, Students of Theol. Inst., A. W. Chaffin tr ,                                                                                                                                                    | 3,37   |
|                                                                                                                                                                                                         | 542,51 |

## Rhode Island.

|                                                                                                                                                                                |       |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Rhode Island State Convention, V. J. Bates tr., viz.:                                                                                                                          |       |
| Providence Asso., col.                                                                                                                                                         | 37,14 |
| Providence, "Religious Soc. of Brown University," Wm. E. Tolman tr., "towards an appropriation of \$500 by the Executive Com. to Rev. Mr. Stevens to repair his loss by fire," | 37,00 |
|                                                                                                                                                                                | 74,14 |

## New York.

|                                                                                                                                                                                                                                                                                             |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Yates, W. B. Bunnell                                                                                                                                                                                                                                                                        | 10,00  |
| Buffalo Asso., D. W. Williams tr., viz.—Miss Diadama Grinnell, of Lancaster, for Burman Mission,                                                                                                                                                                                            | 10,00  |
| Miss Sarah A. King 1,50; Solomon Morse 10,00; part of sub. in Marcellus 3,00; Oswego Asso., D Harmon tr., to cons. O. Wilbur L. M. 100,00; Mrs Patten 1,00; Auburn, ch. 12,50; Arnold Ellis 50c.; Clinton C. Ellis 50c.; Miss Martha L. Ellis 50c; per Rev. A. Bennett, agent of the Union, | 129,50 |
| Hoosick Falls, Miss Polly Joslin                                                                                                                                                                                                                                                            | 1,00   |
| Schenectady, Simon Coburn, for printing and circulating a catechism and prayers in Assam,                                                                                                                                                                                                   | 40,00  |
| Whitestown, "Assam Orphan School Soc."                                                                                                                                                                                                                                                      | 25,00  |
|                                                                                                                                                                                                                                                                                             | 215,50 |

## New Jersey.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| New Jersey State Convention, viz.—Cohansey, ch. 6,39; Pemberton, ch. 48,16; Trenton and Lambertton, ch. 41,75; Sandy Ridge, Fem. Miss. Soc. 4,50; Wantage, 1st ch. 18,38; do., 2d ch. 1,04; Upper Freehold, ch. 21,50; Marletton, ch. 13,72; Bordentown, ch. 28,00; Moorestown, ch. 10,75; Samp-town, ch. 30,00; Rahway, ch. 18,00; Somerville, ch. 47,44; Hightstown, ch. 52,00; Nottingham Square, ch. 13,50; Freehold, ch. 28,77; Penn's Neck, ch. 8,25; Washington and Herbertsville, ch. 2,00; Woodstown, ch. 3,27; Columbus, ch. 1,50; Lyons Farms, ch. 7,06; Bethlehem, ch. 10,00; Trenton, 2d ch. 11,37; Millville, ch. 6,00; Elizabethtown, ch. 3,00; Pitts Grove, ch. 11,00; David Hill 2,00; Franklin, ch., a sister, 1,00; Hamburg, ch. 9,75; Canton, ch. 10,00; Cedarville 3,00; Burlington, ch. 10,00; do. mon. con. 21,58; do., infant Sab. school 9,31; do., Sab. school 22,02; do., Youth's Benev Soc. 4,50; Mount Holley, Fem. Miss. Soc. 22,01; do., Sab. school 8,67; Middletown, 1st ch. 42,00; do., Thomas Roberts, Jr. 10,00; do., 2d ch. 23,00; per Rev. G. S. Webb, agent of the Union, | 646,19 |
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## Pennsylvania.

|                                                                                                                                                                                                                             |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Colls. by Rev. E. Kincaid 58,75; Hollidaysburgh, ch. 3,20; "friend of missions" 1,05; G. P. Watrous 1,00; Geo. Snyder 50c.; "friend" 1,50; Philadelphia, New Market St. ch. 34,00; per Rev. G. S. Webb, agent of the Union, | 100,00 |
| East Smithfield, ch., mon. con., 6,00; sundry members of do. 10,00; Smithfield, Miss. Soc., S. Farwell tr., 4,00,                                                                                                           | 20,00  |
|                                                                                                                                                                                                                             | 120,00 |

## Maryland.

|                       |       |
|-----------------------|-------|
| Baltimore, "a friend" | 13,50 |
|-----------------------|-------|

## District of Columbia.

|                                                         |      |
|---------------------------------------------------------|------|
| Columbian College, Evangelical Soc., C. S. Warren sec., | 7,00 |
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## Illinois.

|              |      |
|--------------|------|
| Decatur, ch. | 7,00 |
|--------------|------|

## Michigan.

|                                                                                                                                                                                                                                                                    |  |
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| Michigan State Convention, C. Van Hasen tr., viz., 352,76; Detroit, col. 36,19; Clarkston, col., "with a finger ring," 8,30; P. Vanwinckle 1,00; Geo. P. Jeffries 50c.; Mrs. M. Cook 50c.; Mrs. Anna Force 50c.; jewelry sold 25c.; to cons. Rev. Andrew Tenbrook, |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|

Rev. Thomas H. Facer, Rev.  
Supply Chase and Rollin C.  
Smith L. M.; per Rev. A.  
Bennett, agent of the Union, 400,00

## Wisconsin.

Racine, ch., mon con., 7,00  
do., col. 14,00; Southport,  
col. 1,25; Mrs. E. Bingham  
1,00; Alfred Bennett  
Tucker 5,00; East  
Troy, col. 6,00; Geneva  
4,00; Rev. D. Dye and  
wife, 1,00, 32,25  
Milwaukee Asso., W. H.  
Byron tr., viz.—Prairie-  
ville, col. 19,20; do.,  
Fem. Benev. Soc. 5,00;  
Milwaukee, ch. 56,20;  
col. 17,60; Oak Creek,  
ch. 2,00; to cons. Rev.  
Lewis Raymond L. M., 100,00  
per Rev. A. Bennett,  
agent of the Union, 132,25  
139,25

## Indian Territory.

Ottawa, ch., J. T. Jones, 6,00

## Canada.

Beverly, after sermon by Rev.  
S. S. Day, 7,15; Fem. Miss.  
Soc., Mrs. Toffy tr., 7,00;  
a sister's mite 50c.; S. Wash-  
burn 32c.; a child 3c.; per  
Rev. A. Bennett, agent of the  
Union, 15,00  
\$2411,09

## Legacy.

New Haven, Vt., Mrs. Lois  
Langdon, Helem Stuart ad-  
ministrator, 80,00  
\$2491,09

Total from April 1 to Nov. 30, \$44,285,63.

The following sums have also  
been received from the Am.  
and For. Bible Soc., viz.:  
To aid in printing and circu-  
lating Peguan scriptures, 1000,00  
For printing and circulating  
Assamese do., 1000,00

## BOXES OF CLOTHING, &amp;c.,

From July 30, to Nov. 18, 1847.

N. H., Peterboro', Literary and Miss.  
Soc., per Mrs. S. Dearborn, for dis-  
tribution, a box of clothing, 16,32  
do., Sanbornton, per L. Huntley, for  
Mrs. E. H. Bullard, a box of clothing, 40,00  
Mass., Boston, Bowdoin Square In-  
fant School, per Miss M. G. Smith,  
teacher, for J. H. Chandler, a box of  
school books, &c.  
do., do., friends, per Mrs. M. D. Bald-  
win, for Mrs. E. H. Bullard, a box  
of clothing, 80,36  
do., do., Ladies' Fem. Miss. Soc. con-  
nected with Tremont St. Bap. ch.,

for Rev. D. L. Brayton and Rev. J.  
Wade, a box of clothing, 58,03  
do., do., in same box, sundries from T.  
Gilbert, for do., 11,75  
do., East Brookfield, Sturbridge Asso.,  
contributed by Ladies' Benev. Asso.  
connected with the Bap. ch. at  
Brookfield, for Rev. F. Barker, two  
bbls. of clothing, 41,50  
do., North Becket, per H. D. Doolittle,  
for Rev. N. Harris, a box of clothing, 25,00  
do., Sturbridge, Fem. Benev. Soc., for  
Mrs. and Miss Vinton, a box of clo-  
thing, &c., 65,61  
do., Cambridge, Judson Miss. Soc. of  
1st Bap. ch., per Miss Hancock, for  
Mrs. Cutter's school, a box of sun-  
dries, 24,00  
do., West Cambridge, Fem. Miss. Soc.,  
per Mrs. H. Lincoln, for Rev. E.  
Jones, a package of clothing, 10,00  
R. I., Pawtucket, Mrs. D. B. Warren,  
for Rev. C. Barker, a package of dry  
goods, 6,11  
do., Newport, Gideon Lawton, Esq.,  
for do. do., two boxes of sundries, 17,00  
do., Providence, a lady of 1st Bap. ch.,  
for Mrs. J. G. Binney, a box of books,  
clothing, &c., 20,00  
Conn., New London, Mrs. Dr. I.  
Thompson, for Burman Mission, a  
box of medicines, 70,25  
do., do., do do., for distribution, do. do., 43,25  
do., do., do do., for Rev. D. L. Brayton  
and others, two do. do., 124,00  
Vt., Thetford, Rev. A. Arnold, a pack-  
et of medicines, for distribution, 8,00  
N. Y., Albion, Ladies' Benev. Soc. of  
1st Bap. ch., per Mrs. Clarissa Goff  
sec., for Rev. M. Bronson, a box of  
clothing, &c., 55,63  
do., Holland Patent, Ladies' Benev.  
Soc. connected with the Bap. ch.,  
per L. J. Huntley, for Mrs. E. H.  
Bullard, a box of clothing, 44,43  
do., Utica, Miss C. Sheldon and others,  
for Mrs. Judson, a box of clothing,  
&c.  
do., Hector, 1st Bap. ch., forwarded  
from Hector to St. Mary's, for Rev.  
A. Bingham, a box of clothing, 28,58  
do., Parma, 1st Bap. ch., forwarded as  
the preceding, a package of sundries  
for do., 2,87  
do., Ithaca, per Sarah W. Bower sec.,  
for Rev. M. Bronson's Orphan School,  
a box of clothing, &c., 44,19  
do., Madison, Ladies' Benev. Soc., per  
John Lucas, for do. do., a box of  
clothing, \$24,38, and \$10 dollars in  
cash, 34,38  
do., Homer, Rev. S. S. Day, for mis-  
sion at Nellore, a box of clothing, &c., 11,00  
do., Hamilton, Ladies' Benev. Soc. of  
1st Bap. ch., for Mrs. Bronson, a box  
of clothing, &c., 72,63  
do., Whitestown, Bap. Sewing Soc.  
and friends, per A. Newcomb, for  
Rev. M. Bronson, a package of clo-  
thing, 5,10  
Penn., Philadelphia, per Jane Louisa  
Sedding, for various missionaries, a  
box of bed comforters.  
do., do., per do. do. do., for Rev. I.  
Clarke, a box of clothing.  
No advice, two boxes of ink, &c., for  
Rev. C. Bennett and J. H. Chandler.











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